

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله و اليوم الآخر و ذكر الله كثيرا

SUNAN AN-NABI

A COLLECTION OF NARRATIONS ON THE CONDUCT AND CUSTOMS OF THE NOBLE PROPHET MUḤAMMAD ﷺ

Written by Allamah Sayyid Muhammad Husayn Taba'taba'i

Translated by Tahir Ridha Jaffer

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ON THE CONDUCT AND CUSTOMS OF
THE NOBLE PROPHET MUHAMMAD ﷺ

Mohsin & Fauzia Jaffer Foundation, Inc.
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Transliteration Table

The method of transliteration of Islāmic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below.

ء	ʾ	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	ʿ
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w
ز	z	ي	y
س	s	ه	h
ش	sh		
ص	ṣ		
ض	ḍ		

Long Vowels		Short Vowels	
ا	ā	ــَــ	a
و	ū	ــُــ	u
ي	ī	ــِــ	i

سبحانه وتعالى - Free from Imperfections and Exalted is He
صلى الله عليه وآله وسلم - Prayers be upon him and his family
عليه السلام - Peace be upon him
عليها السلام - Peace be upon her

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بسم الله الرحمن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful

PUBLISHER'S PREFACE

The more science and technology advances, the greater the need for the implementation of the teachings of Divinely sent prophets throughout human societies, as science and technology provide only machines and instruments – they do not provide the means to prevent their misuse by humans. The rise in murders, felonies, cases of individual and corporate corruption and other crimes clearly point to this fact.

If morality, which forms a significant part of the teachings of the Divinely appointed prophets does not prevail and govern over human society, not only will the advanced science and technology fail to ensure human peace and prosperity, but they will actually add to the problems and miseries.

Indeed, the only factor which can halter man's restive soul and control his stormy instincts and passions, permitting him to utilize science and technology for prosperity and success in life is morality, which originates in faith in Allāh (God).

The moral teachings and precepts of the Divinely ordained prophets and their own moral conduct are the best means of leading humanity to their ideal life. It goes without saying that in both the personal and social life, the observance of moral principles is required of everyone - however this requirement is much greater for those who must lead societies and guide the people, since:

First: The one who is the instructor of society must himself be a model of supreme moral behaviour and excellent human characteristics so that he may be able to wipe out moral decay from the people's hearts and minds. Obviously if he himself is lacking in morality, he will fail to lead the people to the path of humanity and virtue.

Secondly: The responsibility of leading the human society is so great and crucial that no one can successfully perform it unless he himself has perfect morals.

For this reason, Allāh (God) selected His prophets from amongst those who possessed exalted spirits, great tolerance, extraordinary patience, and other excellent moral characteristics. It was with the weapon of morality that the Divinely commissioned prophets overturned the debased societies which were plunged in corruption and through which they led the ignorant people who had gone astray, back to the path of virtue and salvation.

In the Noble Qurʾan, Allāh ﷻ has addressed the Prophet Muḥammad ﷺ: *"Thus it is due to the mercy from Allāh that you deal with the people gently, and had you been rough and hard-hearted, they would certainly have dispersed from around you."* (3:159)

The sublime celestial morals of the Prophet Muḥammad ﷺ brought about the waves of the revolution of Islām - first in the ʿArabian society and afterwards throughout the world.

In the light of this all-embracing spiritual and intellectual resurrection, dispersion turned into unity; unchastity into chastity and virtue; idleness into hard work and industry; selfishness to altruism; and ʿArab arrogance to modesty and affection. Men and women were trained to become models of good moral behaviour and to possess altruistic manners. Indeed, the morals of the Prophet ﷺ were so sublime and praiseworthy that Allāh ﷻ has regarded them as great by saying: "*And truly you (Muḥammad) possess great morals.*" (68:4)

The Noble Prophet of Islām ﷺ possessed the magnificent status of prophecy and Divinely-granted leadership - but his manners in dealing with the people and his way of life were so simple and gentle that when he was among the people and a newcomer wanted to know about him, he had to ask, *"Which one of you is the Prophet?"*

The Prophet ﷺ treated everyone with great respect and considered nobility and honour to be owing to faith, piety, and good behaviour. He was not interested in wealth or status, nor did he revere anybody for his riches or position.

The Noble Prophet ﷺ never attempted to retaliate against the insults not did he disrespect anyone – rather, he forgave people's mistakes or their misconduct. His reaction to the torment and disregard of the ignorant people was forgiveness and tolerance.

The Prophet of Islām ﷺ was fond of scent and spent more money on buying perfume than on food. In addition, hee used to brush his teeth frequently and washed his blessed hands both before and after meals.

Whenever the Messenger of Allāh ﷺ was about to leave his house, he would look into a mirror or into water to ensure he looked presentable - he always left home with a clean, pleasant appearance.

The final Prophet of Allāh ﷺ had a great love for ritual prayers such that during the night, he would get up several times, brush his teeth, and then offer the most devoted prayers. He would stand worshipping Allāh ﷻ, talking sincerely to the Almighty Creator for such a long period that his legs became swollen!

The Noble Prophet ﷺ took lessons from watching the sky, moon, sun, and every other thing in nature - and these phenomena attracted him to their Creator more than to themselves.

In short, the Noble Prophet of Islam ﷺ was a perfect model of all excellent virtues and sublime human qualities!

In such a small book, it is not possible to describe all his praiseworthy manners and morals. In fact, this work contains merely a pale reflection of his celestial, resplendent portrait so that people all over the world can make his morals and conduct their own model of behaviour and learn Divinely inspired and taught morality and the correct program for life from him.

We would like to sincerely thank Tahir Ridha Jaffer for rendering this important work of the late ʿAllāmah Sayyid Muḥammad Ḥusayn Ṭabāʾṭabāʾī into a fluid and easy to read English and pray that Allāh ﷻ rewards him in full for his painstaking efforts to bring to light the Prophetic teachings as conveyed by the immaculate Ahlul Bayt عليهم السلام and that this work serves to guide all of us as we strive to perfect our morals and character.

We would also like to thank all of those people who have contributed towards the publication of this book - especially the *Mohsin and Fauzia Jaffer Foundation, Inc.* – your reward is with Allāh and his Noble Prophet ﷺ. Without the support of everyone involved, the publication of this important work would not have materialized.

May Allāh's greetings be upon the one who was the selected Prophet and the best of pious human beings and may the greetings of the Angels be upon the faithful.

May the Almighty Allāh (God) help all of us to follow the blessed footsteps of the Noble Prophet ﷺ, whose path is sure to lead us into eternal salvation and Paradise.

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TRANSLATOR'S PREFACE

Due to the untiring efforts of our past scholars, we are in possession of vast collections of ḥadīth literature, some of which have been systematically arranged subjectwise, mostly in sections pertaining to different legal topics, while other compilations tackle only one subject or make up the aḥadīth that were narrated from one particular person, infallible or otherwise. This book falls in the latter category.

Though it cannot be said that everything contained in this book is recommended practice, it does serve a two-fold purpose. One is that, indeed, many of the actions practiced by our great Prophet ﷺ, as highlighted in the traditions, should be emulated by us and this cannot be overlooked. However, the second and more important purpose served by this book is to give us a better and more complete picture about the life of our beloved Prophet ﷺ.

As has been noted by many, translating classical texts is always a daunting task. Many times I would come across a ḥadīth that was simply incomprehensible. It was at these moments that I realized the true value of my teachers in the ḥawza. I would take the source to them and at times have lengthy sittings in an effort to break down the meanings of some aḥadīth. The common classical dictionaries and lexicons had also become an invaluable asset for me during the translation.

I have tried to make this translation as simple as possible in order to benefit a wider audience. I have, admittedly, not paid due attention to the names of different narrators as I felt this was secondary to the purpose. It would therefore be likely to come across a mis-transliterated name. Unfortunately, even in the ḥawza, there is no set standard when it comes to names and it is common to find scholars disagreeing between 'Qatāda' and 'Qutāda', for example.

At this juncture, I would like to express my appreciation firstly to Allāh ﷻ (who always comes before all else), for giving me the ability to complete this translation, then to my beloved Prophet, for being such a wonderful role model for all of humanity. I also wish to thank my parents, without whom I would not be where I am today. Lastly, but most

importantly, I wish to thank Shaykh Saleem Bhimji for adding the ʿArabic text and transliteration characters, proofreading, typesetting and including a brief biography of the late ʿAllāmah Ṭābāʾṭabāʾī.

In conclusion, I pray to Allāh to grant us all the ability to follow in the footsteps of our great Prophet – may Allāh send His unending blessings on him and his progeny.

Tahir Ridha Jaffer
Qum, Iran
12th of May, 2006 CE

AUTHOR'S PREFACE

All praise is due to Allāh, Lord of the universe, and blessings and salutations upon our master Muḥammad ﷺ and his pure progeny.

Said Muḥammad Ḥusayn ibn Muḥammad ibn Muḥammad Ḥusayn al-Ḥasanī al-Ḥusaynī – may Allāh forgive his transgressions: This is what Allāh ﷻ made possible for us to compile from some of the narrations of the Muslim narrators, of the practices of our master, the Prophet of Allāh ﷺ, in the limited time and restricted period available. We ask the Almighty ﷻ to grant us the ability to follow these practices as much as possible.

The Almighty ﷻ has said: 'In the Apostle of Allāh there is certainly for you a good exemplar"[1] and the Noble Prophet ﷺ said in his advice to ʿAlī عليه السلام: " ...And sixth is to follow my *sunnah* in my prayers and my fasting and my giving of charity."[2] And Imām ʿAlī عليه السلام said: "Whoever disciplines himself with the character that Allāh wants his servants to have, will be granted everlasting prosperity."[3] In addition, Imām al-Ṣādiq عليه السلام said: "I would hate for a person to die before having adopted any one attribute from the attributes of the Holy Prophet ﷺ."[4]

Indeed, following in his footsteps and adopting his traits is the true perfection and final goal and it is with this that one can achieve success in this world and the next.

We have left out the mention of Makrūḥāt (abominable actions), as it is part of our beliefs that the Noble Prophet ﷺ never performed any Makrūḥ or Mubāḥ action in a way deemed Makrūḥ or Mubāḥ, and this has been proven by rational and scriptural proofs.

[1] Sūrat al-Aḥzāb (33), 21

[2] al-Maḥāsin: 17, al-Kāfī 8:66, al-Faqih 4:188, Majmuʿat Warrām 2:91, Daʾāim al-Islām 2:347

[3] The Tafsīr attributed to Imam al-ʿAskarī عليه السلام: 17, Ādābu Qirāʾati al-Qurʾān: no. 3, Biḥār al-Anwār 92:214

[4] Makārim al-Akhlāq: 39

We decided to delete the chains of narrators of the narrations for the sake of brevity, however we have mentioned the names of the books and their authors, and we have differentiated between the narrations with complete and incomplete chains so that anyone who wants to find the source of the narration can easily do so.

We have also mentioned his ﷺ nature because of its auspiciousness and because it relates to his moral character even though it does not fall under the topic of this book. We have not mentioned specific details of events but have instead concentrated on the general aspects and from Allāh do we seek help.

Sayyid Muḥammad Ḥusayn Ṭabāʾṭābaʾī

INTRODUCTION

We begin in the name of Allāh from whom all things begin and to whom all things return. From Him alone do we seek help; He is the true source of abundance and from Him are all bounties.

Praise be to Allāh, the first before any other and the last after whom there shall be no other. The one whom eyes are unable to see and whose attributes cannot be comprehended by contemplation. He created the universe by His will, then transformed the creation as He wished and showered them with His love.

O Allāh! Bless Muḥammad, the guardian of your revelation, the best of your creation, the leader of goodness, the key to divine bounty and the last of Your prophets and messengers.

O Allāh! Bless the family of Muḥammad and his pure progeny and those from them who are closest to You, with the best blessings and bounties, and shower Your all-encompassing and complete mercy on them; mercy that is endless and continuous. Amīn – Lord of the universe.

Verily there are some fields of knowledge that are specific to those who are close to Allāh, and these are those who are referred to as Prophets of Allāh, and the last prophet who was sent by Allāh for the guidance of mankind was the Holy Prophet Muḥammad ibn ʿAbdullāh ﷺ

Of the teachings and lessons that have come to us through him, a part of it is what has been revealed in the form of the Glorious Qurʾān which is known as '*al-kitāb*' and the other part is based on his actions and sayings and this is known as '*al-sunnah*.' From among the *sunnah* are the actions that the Noble Prophet gave importance to and always performed.

This book – which we present to those who are interested in scholarly research and study – contains narrations about the actions that the Holy Prophet ﷺ stressed upon, those that he always performed and those that describe his life, conduct and ways.

In this introduction we will present some general issues with the aim of clarifying the subject which is discussed in this book and these are summarized as follows:

The word 'adab' used in classical and colloquial ʿArabīc has various meanings such as:

- Elegance, gracefulness and meticulousness in affairs
- Coming together of a community on an issue
- Obedience and respect to others
- Sciences and knowledge, praiseworthy conduct and good behavior
- A positive force in a person that enables him to refrain from evil deeds

Adab also refers to some introductory sciences like the study of language, grammar, correct use of similes and idioms, eloquence in speech and poetry. It also refers to nobility of character, purity of the soul and perfection of the self.

As for 'adeeb', it refers to the teacher, the author and the orator. Similarly, it is used for anyone who has mastery over poetry and language, use of metaphors, effective speech and eloquent presentation.

The word 'sunnah' also has many meanings amongst which are: growth, maturity, clarity of speech, the graceful galloping of a horse, brushing the teeth, crying and flowing.

Sunnatullāh refers to Allāh's commandments, His Will and pre-ordinances as well as His punishments and rewards.

Sunnah is also used to mean: the conduct, nature, origin, divine laws, choosing a particular route and following of desires and opinions.

These are the different meanings of the words adab and *sunnah*.

However, that which fits in with our discussion here is that: all actions that are accepted by the intellect and religion, if acted upon in the best and most excellent manner, would be referred to as 'adab'. The person who has adab always performs his actions and dealings in the most graceful and elegant manner. As for the attributes that are concerned with purity of the soul, perfection of the self and the innermost part of the human being – like generosity, courage, justice, forgiveness, mercy and all other humanly attributes – these come under the title of 'akhlāq'.

To put it in another way, adab forms the attributes of the actions of a person as they are performed in the 'real' world whereas akhlāq consists of the attributes of the inner self. These two meanings are in this way linked to each other.

Based on this, it would be wrong to use the word 'ādāb'[1] for actions that are not praiseworthy in the eyes of the intellect and religion such as: injustice, cheating, lying, miserliness, jealousy and the like; and this also applies to actions that are out of the control of human beings.

Similarly *sunnah* consists of the attributes of human actions, bearing in mind that the meaning of *sunnah* is more general than that of *adab* since *sunnah* refers to the good and evil ways whereas *adab* is only used to mean beautiful actions that are praiseworthy in the specific and general sense.

The Noble Prophet ﷺ said: "Excellent *adab* is the ornament of the intellect."[2]

Imām ʿAlī عليه السلام says: "The *ādāb* are like new attires."[3]

Imām Ḥasan al-Mujtabā عليه السلام said: "One who has no intellect has no *adab*."[4]

Indeed the aḥādīth about *adab* are numerous.

The human being is – based on his knowledge, beliefs, thoughts and emotions – of course bound by a chain of *ādāb* and sunan[5], with which his life starts and ends.

The *ādāb* and sunan exemplify the spirituality of a community and reveal people's thoughts and beliefs. Their growth and decline, successes and failures, progress and regress are all dependent on their *ādāb* and sunan. Similarly, the only way to know an individual is by the *ādāb* and the *sunan* that are particular to him and show his thoughts and opinions.

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[1] Plural of *Adab.* (Tr.)
[2] al-Biḥār 77:131
[3] Nahj al-Balāghah: 469 Saying no. 5
[4] Kashf al-Ghummah 1:571
[5] Plural of *sunnah* (Tr.)

The *ādāb* and *sunan* that have been found in different communities to date can be summarized into four types:

1. The *ādāb* and *sunan* based on superstition
2. The *ādāb* and *sunan* generally accepted by the masses
3. *ādāb* and *sunan* of the scholars and those with wisdom
4. *ādāb* and *sunan* of the prophets, messengers and infallible Imāms ﷻ

It is not possible for us to pinpoint the exact time or location where the *ādāb* and *sunan* based on superstition or those that became generally accepted by the masses began. We can say for sure, however, that there appeared among the monotheists a special form of *ādāb* and *sunan*, from the time of Adam (a) until today, which is different from all the other forms of *sunan*. This type of *sunan* and *ādāb* is above the intellect and comprehension of human beings, and man is unable to reach it by his mind or senses. It is outside the realm of his understanding. Only a special group of men called 'the Prophets' are able to attain it by means of divine inspiration and revelation and they then pass it on to all the people. This type of *sunan* and *ādāb* is based on a divine system that guarantees the success of human beings in this life and in the hereafter, materially and spiritually.

Allāh (swt) has taken it upon Himself to guide the Prophets in the Noble Qurʾān and has endorsed their *ādāb* and *sunan* and approved of their relationship with the people.

In Sūrah al-Anʿām (6), after praising Prophet Ibrāhīm (a), all other prophets from his lineage as well as from the lineage of Nūḥ (a) are mentioned. He (swt) says:

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ
وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ○
وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ ○ وَإِسْمَاعِيلَ وَالْيَسَعَ
وَيُونُسَ وَلُوطًا وَكُلاًّ فَضَّلْنَا عَلَى الْعَالَمِينَ ○ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ

وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ○ ذٰلِكَ هُدَى اللّٰهِ يَهْدِي بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ○ أُوْلٰئِكَ الَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هٰؤُلاَءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا
بِهَا بِكَافِرِينَ ○ أُوْلٰئِكَ الَّذِينَ هَدَىٰ اللّٰهُ فَبِهُدَاهُمُ اقْتَدِهِ قُلْ لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْراً
إِنْ هُوَ إِلاَّ ذِكْرَىٰ لِلْعَالَمِينَ ﴾

And We gave him Isaac and Jacob and guided each of them. And Noah We had guided before, and from his offspring, David and Solomon, Job, Joseph, Moses and Aaron — thus do We reward the virtuous — and Zechariah, John, Jesus and Ilyas, — each of them among the righteous — and Ishmael, Elisha, Jonah and Lo — each We graced over all the nations — and from among their fathers, their descendants and brethren —We chose them and guided them to a straight path. That is God's guidance: with it He guides whomever He wishes of His servants. But were they to ascribe any partners [to God], what they used to do would not avail them. They are the ones whom We gave the Book, the judgement and prophethood. So if these disbelieve in them, We have certainly entrusted them to a people who will never disbelieve in them. They are the ones whom God has guided. So follow their guidance. Say: 'I do not ask you any recompense for it. It is just an admonition for all the nations.[6]

And He ﷾ says in Sūrah al-Mumtahanah (60):

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ... ﴾

There is certainly a good exemplar for you in Abraham and those who were with him ...[7] and it is narrated in Majmaʿ al-Bayān that the phrase ' ...and those who were with him' refers to the other prophets."

In Sūrah āle ʿImrān (3), He ﷾ says:

[6] Sūrat al-Anʿām (6): 84-90
[7] Sūrat al-Mumtahanah (60): 4

﴿ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴾

Indeed the nearest of all people to Abraham are those who follow him, and this prophet and those who have faith, and God is the guardian of the faithful.[8] Among other similar verses ...

It has been narrated by al-Ṭabarsī in Makārim al-Akhlāq and by Sharīf al-Raḍī in Nahj al-Balāgha that Imām ʿAlī عليه السلام said in one of his speeches: "And certainly the Prophet of Allāh ﷺ was a sufficient example for you and a proof against the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.

If you want, I will, as a second example, relate to you concerning Mūsā عليه السلام, the Interlocutor of Allāh, when he said: "O Allāh! I need whatever good Thou mayest grant me."[9] By Allāh, he asked Him only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and the paucity of his flesh.

If you wish I can give you a third example of Dawūd عليه السلام. He was the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and would say to his companions: "Who will help me by purchasing it?" He used to eat barley bread (bought) out of his earnings.

If you desire I will tell you about ʿIsā, son of Maryam عليه السلام. He used a stone for his pillow, put on coarse clothes and ate dry food. His condiment was hunger. His lamp at night was the moon. His covering during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only from what grew from the earth for the cattle. He had no wife to allure him, nor any son to grieve, nor wealth to

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[8] Sūrat Āle Imrān (3): 68
[9] Sūrat al-Qaṣaṣ (28): 24

deviate (his attention), nor covetousness to disgrace him. His two feet were his conveyance and his two hands his servants."[10]

al-Daylamī has quoted Imām ʿAlī عليه السلام in his book Irshād al-Qulūb stating the importance of following the examples of the prophets' عليهم السلام lives. He said: "As for Nūḥ عليه السلام, despite being the elder of the prophets who lived for a long period (in some narrations it is mentioned that he lived for two thousand five hundred years), he passed away from this world while he had not yet built a house for himself. When he would see the day he would say: 'I may not get to see the night' and when he would see the night he would say: 'I may not get to see the day.'

Similarly, our Prophet Muḥammad ﷺ passed away from this world without having placed one brick upon another. He once saw a man building a house with baked bricks and plaster so he ﷺ said: 'The affair is more cursory than this."

As for Ibrāhīm عليه السلام, the father of the prophets, his clothes were made of coarse wool and his food was made from barley.

Yaḥyā ibn Zakariyya عليه السلام used to wear clothes made of palm fibers and eat leaves from trees.

Despite his vast kingdom, Sulaymān عليه السلام used to wear rough fur and when night fell, he would place his hands on his neck and weep, remaining this way until dawn. His food would consist of palm leaves that he would crush with his own hands and he had only asked Allāh for the kingdom to be able to gain power and defeat the kingdoms of disbelievers and subjugate them. It is also said that he asked Allāh for contentment."[11]

There are many such aḥādīth. To sum up, it has been mentioned in the authentic narrations that: 'The best *sunnah* is the *sunnah* of the prophets"[12] and especially the *sunnah* of the Holy Prophet Muhammad ﷺ who is the last of the prophets. For his way of life is the best example

[10] Nahj al-Balāghah: 226 Speech 160 and also narrated by al-Zamakhshari in Rabīʿ al-Abrār: section of despair and contentment.

[11] Irshād al-Qulūb 1:157

[12] Man La Yahdhuruhu al-Faqih 4:402, no. 5868

for mankind to emulate. It has also been narrated: "The best of the *sunan* is the *sunnah* of Muḥammad ﷺ."[13]

The glorious Qurʾān has in many instances praised the conduct, morals, method of dealing with people and the way of life of the Noble Prophet ﷺ. In Sūrah āle ʿImrān (3) it is stated:

﴿ فَبِمَا رَحْمَةٍ مِنَ اللّٰهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِكَ... ﴾

It is by God's mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you.[14]

He has been described as possessing sublime morality in Sūrah al-Qalam (68):

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾

And indeed you possess a great character.[15]

Then in Sūrah al-Aḥzāb (33), human beings have been ordered to take his way of life as a model to follow:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ... ﴾

In the Apostle of God there is certainly for you a good exemplar ...[16]

He ﷾ says in Sūrah āle ʿImrān (3):

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّٰهُ غَفُورٌ رَحِيمٌ ﴾

Say: 'If you love God, then follow me; God will love you and forgive you your sins, and God is all-forgiving, all-merciful.'[17]

[13] al-Ikhtiṣāṣ: 342
[14] Sūrat Āle ʿImrān (3): 159
[15] Sūrat al-Qalam (68): 4
[16] Sūrat al-Aḥzāb (33): 21

Also:

﴿ يَـــا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ... ﴾

O you who have faith! Answer God and the Apostle when he summons you to that which will give you life ...[18]

Shaykh Mufīd has narrated in his al-Amālī from Imām al-Bāqir عليه السلام that the Holy Prophet ﷺ said on his deathbed: "There is no prophet after me and no *sunnah* after my *sunnah*."[19]

It is narrated in Jāmiʿ al-Akhbār from the Holy Prophet ﷺ that he used to say: "Respect my offspring and adopt my *ādāb*."[20]

In an authoritative ḥadīth, it is mentioned that the Noble Prophet ﷺ used to say: "My Lord disciplined me with the best discipline."[21]

Ibn Shaʿbah al-Ḥarrānī has narrated in Tuḥf al-ʿUqūl that Imām ʿAlī عليه السلام said: "Follow the guidance of the Holy Prophet ﷺ for it is the best guidance and adopt his *sunnah* for it is the most noble."[22]

It has been mentioned in the speech cited earlier from Imām ʿAlī عليه السلام that he said: "You should follow your Prophet, the pure, the chaste, may Allāh bless him and his progeny. In him is the example for the follower and the consolation for the seeker of consolation. The most beloved person before Allāh is he who follows His Prophet and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it; that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet

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[17] Sūrat Āle ʿImrān (3): 31
[18] Sūrat al-Anfāl (8): 24
[19] al-Amālī of Shaykh al-Mufīd: 53
[20] Jāmiʿ al-Akhbār: 140
[21] al-Biḥār 16:210
[22] Tuḥf al-ʿUqūl: 150

hate and hold great what Allāh and His Prophet hold small that would be enough isolation from Allāh and transgression of His commands.

The Prophet used to eat on the ground, and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He would ride on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives: "O so-and-so! Take it away out of my sight because when I look at it, I recall the world and its allurements." Thus, he distanced his heart from this world and removed its remembrance from his mind. He wished that its allurements should remain hidden from his eyes so that he should not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently, he removed it from his mind, distanced it from his heart and kept it hidden from his eyes. Just as he who hates a thing would hate to look at it or to hear about it.

Certainly there was in the Prophet of Allāh all that would apprise you of the evils of this world and its defects, when he remained hungry in it along with his special companions, and despite his nearness to them, the allurements of the world remained remote from him. So let the observer observe with his intelligence; did Allāh honor Muḥammad ﷺ as a result of this or disgrace him? If he says that Allāh disgraced him, he certainly lies - by Allāh - and perpetrates a great untruth. If he says Allāh honored him, he should know that Allāh dishonored the other when He extended the (allurements of the) world for him, but held them away from the one who was the nearest to Him of all men.

Therefore, one should follow His Prophet, tread in his footsteps and enter through his entrance; otherwise he will not be safe from ruin. Certainly, Allāh made Muḥammad ﷺ a sign for the Appointed Time, a conveyor of glad tidings of paradise and a warner of retribution. He left this world hungry but entered upon the next world complete. He did not lay one stone upon another (to make a house) until he passed away and responded to the call of his Lord. How great is Allāh's blessing to us that He blessed us with the Prophet as a predecessor whom we follow and a leader whom we emulate!

By Allāh, I have been putting so many patches in this shirt of mine that now I feel shy of its tailor. Someone asked me if I would put it off, but I

said: 'Leave me - for only in the morning do people praise the night journey.'"[23]

It is narrated in Makārim al-Akhlāq from as-Ṣādiq عليه السلام: "I would hate for a man to pass away from this world while still not having adopted any of the attributes of the Noble Prophet ﷺ."[24]

There are many similar narrations.

It is therefore imperative for us to pay attention to an important point i.e. the *sunnah* that is the subject of this book is different in meaning from what is meant by the historians, those who study the sīrah and aḥādīth, and also the jurists. According to the historians and those who write the sīrah, *sunnah* is taken to refer to the history of the life of the Noble Prophet ﷺ, from his birth to his battles, and the history of the lives of his progeny, family and companions etc.

According to those who narrate the aḥādīth, *sunnah* refers to the sayings, actions or quiet approvals of an infallible. The 'āmmah[25] consider only the Holy Prophet ﷺ to be infallible while according to the Shīʿah, the pure Imāms عليه السلام are also included with the Prophet ﷺ.

In the terminology of the jurists, it refers to a recommended action as opposed to the other four categories of actions i.e.: Wājib (obligatory), Ḥarām (prohibited), Makrūh (abominable) and Mubāḥ (permitted).

In the aḥādīth, *sunnah* includes all the actions and commandments mentioned and practiced by the Holy Prophet ﷺ like the number of rakʿāt in the daily prayers and its different recitations, the way to perform the Ḥajj pilgrimage, marriage and divorce etc. *Sunnah* refers to all these commandments and legal rulings in the narratives and aḥādīth.

As for the term *sunnah* used in this book – as we have previously mentioned – it has a more precise and confined meaning from all these meanings and that is: all the recommended actions that were practiced and taught by the Noble Prophet ﷺ in his lifetime.

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[23] Nahj al-Balāghah: 227 Speech 160
[24] Makārim al-Akhlāq: 95 Hadith no. 183
[25] A term used to refer to the Sunni Muslims. (Tr.)

It is a known fact for scholars that there were numerous *sunan* of the Holy Prophet ﷺ and these have been recorded in hundreds of books and thousands of aḥādīth. Each narrator has mentioned a portion of them according to what relates to the subject of his book. To the best of my knowledge there are hardly any books from either of the two sects – Shīʿah and Sunni - that consist of complete compilations of narrations about the Prophet's *sunan* and *ādāb*. Rather, it could be said that nobody has, to date, authored a book such as this one, with these particulars. It is clearly evident that a compilation of the narratives that are related to the *sunan* and *ādāb* of the Holy Prophet ﷺ would be an important service that would help to protect the spirituality of Islam and as this type of book becomes a source of information about the lifestyle of a man from the most perfect of men, it is of utmost importance.

The only person who thought of this matter in our present time was ʿAllāmah Ṭabāʾṭāba'ī, author of the original version of this book. He gathered the narrations that describe the practices of the Holy Prophet ﷺ and talk of his *ādāb* and *sunan* in a book he called '*Sunan* an-Nabī' thereby opening the way for a righteous lifestyle for one who wants it. It is fair to say that this book has filled a gap in the Islamic culture of our current time. We can easily say that there are very few similar works in this field, rather it is a scholarly work that it the first of its kind, conceived by the respected author.

This outstanding work was written by the ʿAllāmah about forty years ago in the fifties (1350 AH/1929 CE), that is, when he was still studying religious sciences in Najaf al-Ashraf and it was not until Shaʿbān of 1391 AH/1970 CE that I had the honor of meeting him in Qum and I asked if it would be alright if I embarked upon the translation of this book into Farsi. The ʿAllāmah accepted this proposal and granted me permission - in writing – to take up this task.

In the course of my translation (of the work into Farsi) and confirmation of the sources and references, I came across some narrations on the topic of the Prophet's *sunan* that had been missed by the respected author. I gathered these narrations in a separate file and presented it to the revered ʿAllāmah at another meeting with him in Mashad al-Riḍā عليه السلام and upon completion of review, he asked that these narrations should be included in the book under the title of "Addendums".

In accordance with his instructions, I placed an addendum after each section of the book, maintaining the original order except the addendum to "The nature of the Prophet" which I put at the end of the book. I also added two new sections to the original work, namely the section on Ḥajj and on the uncommon narrations.

It is befitting to mention that the sources referred to in this book are from the works of Shīʿa scholars and no references have been made to the books of Sunni authors with the exception of Ghazāli's, *Iḥyā al-ʿUlūm* and Suyūtī's, *al-Durr al-Manthūr*.

This book is generally divided into three parts based on the life of the Noble Prophet ﷺ:

1. His *sunan* and *ādāb* with his Lord i.e. his method of worship and supplication
2. His *sunan* and *ādāb* with different categories of people i.e. his *ādāb* of social interaction
3. All his other *sunan* and *ādāb*, like his *ādāb* while traveling, eating, dressing etc. which we will call his individual and personal *ādāb*

We pray to Allāh, the Lord of the Worlds, to grant us the inspiration and will to be able to follow in the footsteps and adopt the traits of the Holy Prophet ﷺ.

O Allāh! Bestow your sublime blessings and greatest favors on your Prophet, Muḥammad ﷺ. Grant him a lofty status in Your proximity, reward him with multiple rewards out of Your Grace, complete in him the light of perfection and bring us together with him in paradise. O Allāh! Help us to practice his *sunnah* in our lives and to be beneficiaries of his intercession – Amīn.

Muḥammad Hādi al-Fiqhī
20th Dhil-Qaʿdah al-Ḥarām 1394 AH

GIFT

BIOGRAPHY OF THE AUTHOR

ʿAllāmah Muḥammad Ḥusayn Ṭabāʾṭabāʾī was born in the village of Shadabad near Tabrīz on 29th Dhil Ḥijjah 1321 AH / 16th March 1904 CE. He lost his father, Sayyid Muḥammā Ṭabāʾṭabāʾī at the age of five and his mother passed away four years later while giving birth to his brother, Sayyid Muḥammad Ḥasan. The experience of being orphans increased the closeness between the brothers and bound them throughout their lives.

The guardianship of the two brothers fell on the shoulders by their paternal uncle Sayyid Muḥammād ʿAlī Qādhī and it was under his guidance that ʿAllāmah Ṭabāʾṭabāʾī began his primary education.

In accordance with the prevalent systems at the time, he first memorized the Qurʾān, studied literary Persian texts and learnt calligraphy before moving on to a more detailed study of the ʿArabic language sciences – grammar, syntax and rhetoric, the essential pre-requisites for more advanced study of classical Islamic corpora.

The ʿAllāmah recounts his relatively late initiation into the world of scholarship and notes that he was initially averse to study and discouraged by his inability to fully understand what he was reading, a condition which continued for about 4 years. A turning point was finally reached when he failed a test on Suyuti's renowned treatise on grammar and his exasperated teacher told him: "Stop wasting my time and yours!"

Shamefaced, he left Tabrīz for a while to engage in a special devotional practice that resulted in his gaining a Divine bestowal – the ability to master any subject he studied, and this ability remained with him till the end of his life. In keeping with his general reticence on personal matters, he never identified the devotional practice in question. He later recalled:

"I ceased entirely to associate with anyone not devoted to learning and began to content myself with a minimum of food, sleep and material necessities, devoting everything to my studies. It would often happen during the spring and summer, that I would remain awake until dawn and I always prepared for the next day's class on the previous night. If I encountered a problem, I would solve whatever difficulty I encountered,

however much effort it took. When I came to class, everything the teacher had to say was already clear to me; I never had to ask for an explanation or for an error to be corrected.

After completing the *Sutuh* level of the ḥawzah curriculum in 1925, ʿAllāmah Ṭabāʾṭabāʾī went with his brother to Najaf, a centre of Shīʿa learning traditionally designated as Darul ʿIlm (the abode of knowledge). It was here that he spent many years studying the *Kharij* level of jurisprudence with such authorities as Mīrza ḥusayn Naʾinī (d. 1355 CE/1936 AH), Ayatullāh Abul Ḥasan Isfahānī (d. 1365 AH/1946 CE), Ayatullāh Ḥājj Mīrza ʿAlī Irvānī and Ayatullāh Mīrza ʿAlī Asgher.

He attained the rank of Ijtehād while in Najaf, but never sought to become Marjaʿ al-Taqlīd.

It was Qurʾānic exegesis along with philosophy that came to preoccupy him for most of his career. More influential on ʿAllāmah Ṭabāʾṭabāʾī than any of his other teachers in Najaf was his cousin, Ḥājj Mīrza ʿAlī Qādhī Ṭabāʾṭabāʾī (d. 1363 AH/1947 CE). It was he who, more than anyone else, helped to mould his spiritual personality. Sayyid Qādhī's influence on him was profound. Under his guidance, he began to engage in gnostic practices, night vigils and various supererogatory acts of devotion.

In 1354 AH/1935 CE, ʿAllāmah Ṭabāʾṭabāʾī returned from Najaf to Tabrīz, again accompanied by his brother. The return to Tabrīz occasioned something of a lull in his scholarly activities for a roughly a decade during which he devoted himself to farming the family lands. Despite the degree of erudition he had attained, he was almost entirely unknown in the city.

In 1946 CE, he left for Qum, where he remained for the rest of his life. The city of Qum had enjoyed prominence as a centre of learning since the early days of Shīʿism in Iran, and it was here that the scene of the most fruitful portion of the ʿAllāmah's career as a teacher and an author can be seen.

To all outward appearances, the very epitome of the ascetic and retiring scholar, ʿAllāmah Ṭabāʾṭabāʾī was by no means negligent or unaware of the political sphere. Nonetheless he played little if any discernible role in the intense and prolonged struggle led by Imām Khomeini and his

associates that culminated in the Islamic revolution of 1978-79 and the foundation of the Islamic Republic of Iran. By the time the revolution began, he was too physically frail to have participated even marginally. However, the leading role played by many of his students in the revolution indicates that the attitudes and teachings he had inculcated in them were at the very least compatible with support of the new Islamic order.

Weakened for many years by cardiac and neurological problems, ʿAllāmah Ṭabāʾṭabāʾī withdrew from teaching activity and became increasingly absorbed in private devotion as the end of his life grew near. In 1405 AH/1981 CE, he stopped as usual in Damavand while returning to Qum from his annual summer visit to Mashhad. He fell seriously ill and was taken to hospital in Tehran. The prospects for recovery were little and he was therefore taken to his home in Qum, where he was rigorously secluded from all but his closest students.

Shortly after, on 18th Muharram 1402 AH/November 7th 1981 CE, he passed away and was laid to rest close to the tombs of Shaykh ʿAbd al-Karīm Ḥāʾiri and Ayatullāh Khwansārī; the funeral prayers were led by Ayatullāh al-ʿUẓmā Ḥājj Sayyid Muḥammad Riḍā Gulpāygānī.

One of the characteristic of this great personality as portrayed unanimously by his students was his extreme modesty and humility. The ʿAllāmah was never heard to utter the pronoun "I" through out his life whether in Arabic or Persian. Unlike many if not most of the luminaries of Qum, he would never permit his hand to be kissed, withdrawing it into the sleeve if anyone made an attempt to do so. He always refused to lead anyone in congregational prayer, even his own students. When teaching, he never permitted himself to assume the position of authority implied by leaning on a cushion or against the wall, preferring instead to sit upright on the ground, just like his students. He was patient and forbearing with the questions and objections raised by his students, giving generously of his time even to the immature among them.

Allamah Tabatabai's material circumstances in Qum were in line with his utter lack of self-importance. He had no access to the funds reserved for the students and teachers of *fiqh*, and sometimes he lacked even the money to light a lamp in his modest home in the Yakhchal-i Qadhi

district of Qum. The house was too small to accommodate the throngs of students that would come to visit him, and he would therefore sit on the steps in front of it to receive them. Unlike many scholars, he did not amass a vast personal library, although he did leave behind a small collection of manuscripts.

Notable, it was not only his students who benefited from his modest and unassuming nature. Such was his affection for his family that he would often rise to his feet when his wife or children entered the room, and when it became necessary to leave the home and buy essential items, the ʿAllāmah himself would undertake the task instead of imposing it on his family.

Such was the outward demeanour of one who, in the view of his disciples, had become 'a mirror for the spirits of the Infallibles', who had attained a degree of detachment from this world that permitted him to observe directly that which is part of the unseen realm.

Some of the works which ʿAllāmah Ṭabāʾṭabāʾī was blessed to able to write during his short life include the following works:

1. *Al-Mizān fī Tafsīr al-Qurʾān Munzal*: The ʿAllāmha's most important single work, a monumental commentary upon the Qur'an written in twenty volumes in ʿArabic. Its translation into English, carried out by the now deceased Sayyid Saʿīd Akhtar Rizvi, has seen the first six volumes published (printed in 12 volumes).

2. *Usūl-i-falsafah wa Rawish-i-riʾalism - The Principles of Philosophy and the Method of Realism:* This has was written in five volumes and has been published with a commentary by the late Ayatullāh Murtadā Muṭahharī.

3. *Hāshiyāhī Kifāyah – Glosses of al-Kifāyah.* Glosses upon the new edition of *al-Aṣfār* of Sadr al-Din Shīrāzī (Mullah Ṣadra), compiled under the direction of ʿAllāmah Ṭabāʾṭabāʾī, of which seven volumes have been published.

4. *Musābahāt ba Ustad Kurban - Dialogues with Professor Corbin.* Two volumes based on conversations carried out between ʿAllāmah Ṭabāʾṭabāʾī and Henry Corbin.

5. *Risālah dar Ḥukumat-i Islāmī - Treatise on Islamic Government.*
6. *Risālah dar Ithbāt-i dhaʿt - Treatise on the Proof of the Divine Essence*
7. *Risālah dar Sifāt - Treatise on the Divine Attributes*
8. *Risālah dar Insan qabl Dunya - Treatise on Mankind before the (creation of the) World*
9. *Risālah dar Insan fil Dunya - Treatise on Mankind in the World*
10. *Risālah dar Insan baʿd Dunya - Treatise on Mankind after the World*
11. *Risālah dar Nubuwwat - Treatise on Prophecy*
12. *Qurʾān dar Islam - The Qurʾān in Islam.* The English translation has been published.
13. *Shīʿah dar Islam – Shīʿite Islam.* The English translation has been published.

GIFT

1

THE CHARACTER AND MORAL TRAITS OF THE HOLY PROPHET ﷺ

1. From Ibn Shahr Āshūb in al-Manāqib: al-Tirmidhī in al-Shamā'il, al-Tabarī in al-Tārikh, al-Zamakhsharī in al-Fā'iq and al-Fattāl in al-Raudhah have all narrated about the character of the Holy Prophet ﷺ with numerous narrations. From among these: Narrated from Amīr al-Mu'minīn عليه السلام, Ibn Abbās, Abū Hurayrah, Jābir ibn Samarah and Hind ibn Abī Hālah: That he ﷺ used to be revered and venerated, dignified in the eyes (of the people) and honored in the hearts. His face would shine like the full moon, bright and white with a hint of redness. He was neither too thin, nor too fat. He had a white forehead and a pleasant countenance. The white of his eyes was intensely white and the black of his eyes was intensely black, the edges of his eyelids were black, he had long narrow eyebrows, a moderately large and proportionate head and was of appropriately average height.

He had a wide forehead, the bridge of his nose was slightly raised, a little redness could be seen in the white of his eyes, his eyebrows were joined, he had soft fair cheeks, long and broad forearms, large shoulder-joints, wide shoulders, strong hands and moderately large feet.

He had a no hair on his chest, the soles of his feet were curved in the middle, lines were visible around the flesh near his backbone, he had long eyelashes, a thick beard, a full moustache, a mixture of black and white hair, a perfectly formed mouth and nose, fine white separated teeth, lank hair, a line of very small hair from the middle of his chest to his navel and a proportionate body. His stomach was aligned with his chest. He had a wide chest. His neck was beautiful like an image of pure silver.

His had extended fingers; the heels of his feet were bony and empty of flesh. He had a short chin. His forehead was slightly inclined to the

front, his thighs were fleshy and muscular, and there was a slight swelling in his flank. His limbs were firm. He was of average height, neither too tall nor too short. He had curly hair not open falling hair. His face was neither skinny nor fleshy and its color was not as white as the white of the eyes. He had large joints. There was no hair on his stomach or chest except for a line of hair extending from his upper chest down to his navel. He had a large upper back. White hair was seen on the sides of his ﷺ head next to his ears (as a result of old age).

His hands were like the hands of a perfume seller – always scented with perfume. He had wide palms. The bones of his arms and legs were proportionately long. When he was happy and joyful his face was like a shiny mirror. He walked inclining forward[1], with a humble gait. He would rush ahead of the people to perform good deeds. When he walked, he would raise his feet as if he was descending a declivity. When he smiled, his teeth would shine when exposed briefly, before being covered by the lips.

He was handsome, well-mannered, decorous and friendly. When he turned to face the people, they felt that his face was like a bright lantern, and the (drops of) sweat on his face were like pearls, and the scent of his perspiration was better than the most excellent musk. He had the seal of prophethood between his shoulders.[2]

2. Abū Hurayrah: When he ﷺ would turn to see the front or back, he would turn his whole body (not just his head).[3]

3. Jābir ibn Samarah: He was slender in the shanks.[4]

4. Abū Juhayfah: White hair covered the sides of his beard and the hair between his chin and the edge of his lower lip.[5]

5. Umm Hānī: I saw the Holy Prophet ﷺ having four locks of hair.

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[1] This is indicative of strength. (Tr.)
[2] Manāqib Āle Abī Ṭālib 1:155, Fayḍ al-Qādir 5:76-79, Wa'sāil al-Wusul Ila Shamā'il al-Rasul: 37-47
[3] Manāqib Āle Abī Ṭālib 1:157
[4] Manāqib Āle Abī Ṭālib 1:157, Fayḍ al-Qadir 5:80
[5] Manāqib Āle Abī Ṭālib 1:158

Ibn Shahr āshūb says: In actuality he had two locks of hair and the one who started this (tradition of keeping the hair in this way) was Hāshim (the Noble Prophet's great-grandfather).[6]

6. Anas: I did not count more than fourteen white hairs on the Holy Prophet's ﷺ head and beard.[7]

7. It has been said: He had seventeen (white hairs).[8]

8. Ibn ʿUmar: The sign of old age in him was (the presence of) about twenty white hairs.[9]

9. al-Barā' ibn ʿĀzib: His hair reached up to his shoulders.[10]

10. Anas: He had hair descending behind his ears up to the earlobes.[11]

11. ʿĀāisha: His hair extended beyond the earlobes but not up to the shoulders.[12]

12. In Qiṣaṣ al-Anbiyāʾ: There would be no place from which the Noble Prophet ﷺ passed but that all who would pass from there would know that he had been there from the scent of his fragrant sweat. He would not pass by a stone or tree except that it would prostrate before him.[13]

13. From al-Saffār in Baṣāʾir al-Darajāt: Narrated from Zurārah from Abī Jaʿfar عليه السلام that the Holy Prophet ﷺ said: Verily we, the prophets, sleep with our eyes but not with our hearts and we see what is behind us with the same clarity as what we see in front of us.[14]

14. From al-Qutb in al-Kharā'ij wa al-Jarā'ih: From his ﷺ miracles which have been confirmed by numerous sources, and disbelievers and believers

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[6] Ibid.
[7] Ibid.
[8] al-Faqih 1:122, Manāqib Āle Abī Ṭālib 1:158
[9] Manāqib Āle Abī Ṭālib 1:158, Biḥār al-Anwār 16:191
[10] Manāqib Āle Abī Ṭālib 1:158
[11] Ibid.
[12] al-Faqih 1:129, Manāqib Āle Abī Ṭālib 1:158
[13] Biḥār al-Anwār 16:172 quoting from Qiṣaṣ al-Anbiyāʾ: 287, Makārim al-Akhlāq: 24
[14] Baṣāʾir al-Darajāt: 420, no. 8

have acknowledged it, was the seal of prophethood on the hair that had accumulated between his shoulders.[15]

15. In al-Manāqib: His ﷺ shadow did not fall upon the earth.[16]

16. From al-Kulayni in al-Kāfī: Narrated from ʿAlī ibn Muḥammad al-Nawfalī from Abī al-Ḥasan عليه السلام, he said: I mentioned to him about (good) voice. He said: When ʿAlī ibn al-Ḥusayn عليه السلام used to recite (the Qurʾān) and a person would pass by, he would swoon because of the beauty of his voice; and if the Imām manifests any of this, the people would not be able to bear its beauty. I said: Did the Holy Prophet ﷺ not lead the people in prayer, raising his voice in recitation of the Qurʾān? He عليه السلام said: He would recite in a way that was bearable for the people behind him.[17]

Note: And this has been narrated with numerous other chains of narrators.

17. From al-Ṣadūq in Maʿāni al-Akhbār: By way of Ibn Abī Hālah al-Tamimī from al-Ḥasan ibn ʿAlī عليه السلام and (in another narration) by way of al-Riḍā from his fathers, from ʿAlī ibn al-Ḥusayn, from Ḥusayn ibn ʿAlī عليهما السلام and also (in yet another narration) by way of a man from the lineage of Abī Hālah from his father, from al-Ḥasan ibn ʿAlī عليه السلام who said: I asked my maternal uncle, Hind ibn Abī Hālah – who always used to talk about the Noble Prophet ﷺ – to describe for me something about him so that I may increase my love for him. So he said:

The Prophet of Allāh ﷺ was revered and venerated. His face would shine like the full moon. He was taller than those who were short and shorter than those who were tall (i.e. he was of average height). He had a moderately large head and curly hair. If his hair could be combed he would comb it otherwise, if he let his hair grow, he would not let it exceed up to the length of his earlobes. He had a light complexion, a wide forehead, long narrow eyebrows that were broad but not conjoined, with

[15] al-Kharāʾij wal-Jarāʾih 1:32, no. 29, Biḥār al-Anwār 16:174, Kamāl al-Dīn wa Tamām al-Niʿmah 1:165, and in the book of ʿAbd al-Mālik: 99

[16] Manāqib Āle Abī Ṭālib 1:124, more about this is narrated in al-Kharāʾij: 221

[17] al-Kāfī 2:615, and al-Ṭabarsī has narrated the same thing in al-Ihtijāj: 204

a vein running between them which became visible when he was angry. There was a light which elevated him such that if one who saw him did not notice it, he would think he was raising his head with haughtiness.

His beard was short and thick; his cheeks were smooth and wide. He had a broad mouth with clear separated teeth. He had fine hair on his chest. His neck was like a beautiful image of pure silver. His body was proportional (all his limbs were the perfect size in relation to his body). His stomach and chest were equal in size. He had broad shoulders. His joints were fleshy. He had a wide chest. The unclothed parts of his body shone with brightness. He had a line of hair extending from his chest to his navel; other than this, his chest and stomach were bare.

His forearms, shoulders and upper chest were hairy. He had long forearms and wide palms. His hands and feet were thick and firm. He had extended fingers and bones that were without any protuberances in the forearms and shanks. The middle of the soles of his feet were raised from the ground and his feet were wide. Water would not soak them. When he walked he raised his legs from the ground and inclined forwards, treading lightly with soft steps. He walked briskly as though he was descending a declivity. When he turned to face someone, he would turn his entire body (not just his head).

His eyes were lowered; his gaze toward the ground was longer than his gaze toward the sky. He would look with short glances. He was the first to salute (say salām to) whomever he met.

He عليه السلام then said: Describe to me his speech. He replied: He ﷺ was afflicted with continued sadness, always deep in thought and never at ease. He was silent for long periods of time. He never talked unnecessarily. He started his speech and ended it with great eloquence. His discourse was relevant and concise, without superfluity and not lacking the necessary details. He was soft-spoken and never rude or insulting. He would consider blessings to be great even if they were small, never complaining about them. However, he neither criticized nor praised what he tasted (or ate).

The world and its disappointments never made him angry. But when someone's rights were usurped, he would become so angry that nobody would recognize him and nothing would stand in his way until he had

helped him (get back his rights). When he pointed to something he pointed to it with his whole hand and when he was surprised he turned his hand upside-down. When he talked he would join his hands together, and would tap the back of his left thumb with his right palm. When he became angry he turned his face away and when he was annoyed he looked down. His laughter was manifested by a smile and (when he smiled) his teeth were seen to be like hailstones.

al-Ṣadūq رحمه الله said: Up to this point it has been the narration of Qāsim ibn al-Munīʿ from Ismāʾil ibn Muḥammad ibn Isḥāq ibn Jaʿfar ibn Muḥammad and the rest, up to the end, is the narration of ʿAbd al-Raḥmān ...

Imām Ḥasan عليه السلام said: I kept this hidden from al-Ḥusayn عليه السلام for some time then I told him about it, but I found he already knew of this before me so I asked him about it and found out that he had asked his father about how the Holy Prophet ﷺ was, inside the home and outside, his sitting and his appearance; and he did not leave out anything.

Imām Ḥusayn عليه السلام said: I asked my father about the conduct of the Holy Prophet ﷺ when he entered his home. He said: He ﷺ entered the home when he wanted to and when he came to his home, upon his entrance, he divided his time into three parts: a part for Allāh, a part for his family and a part for himself. Then he divided his own time between himself and the people, keeping his portion for his special companions and the other portion for the general public; and did not save any time for his personal work. It was from his practice, in the portion devoted to (meeting) the people, to give preference and respect to the people of distinction and he would categorize them according to their excellence in religion. From among them were those with one need and those who had two needs and even those with many needs, so he occupied himself with them and occupied them with what was good for them. He would ask them about the community and in informing them about what was necessary he would say: "Those who are present from among you should inform those who are absent, and inform me about the need of one who is unable to inform me of his need. For surely the one who informs a person in authority of the need of the one who cannot express it, Allāh will make his feet firm on the Day or Reckoning." Nothing other than this would be mentioned in his presence and he would not accept from

anyone anything other than this. They would come in seeking (knowledge and wisdom) and they would not disperse until they had received it and they would leave as guides (for others).

I asked him about the conduct of the Noble Prophet ﷺ outside the home – how was it? He عليه السلام replied: The Prophet of Allāh ﷺ would remain silent except when it was necessary for him to speak, and he would be affable with the people and would not alienate them. He would honor the honorable of every community and would make them in charge of their affairs. He would be careful with the people and would be cautious not to be impolite or turn away from them, frowning. He would seek to know about the condition of his companions and he would ask the people about the condition of others (like their relatives or neighbors). He used to admire the good deed and encourage it while censuring the evil action and discouraged it. He was unwaveringly moderate in his affairs. He was never unmindful (toward the people) out of fear of their becoming negligent and deviating (from the right path). He would never fall short of the truth and would never overstep it. Those who were near him were from the best of the people. The best from among them, in his view, was the one who gave more advice and guidance to the Muslims and the ones who were of greater status in his eyes were those who were more caring and helpful to them.

He said: Then I asked him عليه السلام about his (manner of) sitting, so he said: He would neither sit nor stand but by remembering Allāh تعالى. He never reserved a place specifically for himself and forbade others to have places reserved for them. When he arrived at a gathering, he sat wherever there was a place to sit and he enjoined others to do the same. He would give a chance to all those who were sitting with him, without giving preference to one over the other because he held him in greater esteem. When someone would come to sit with him he would remain seated patiently until he stood up and left. If someone asked him for something, he would give him exactly what he had asked for or if he did not have it he would offer kind words to him. The people were so pleased with his character that he became like a father to them and they were all treated as equals by him. His gathering was a gathering of forbearance, respect, honesty and trust. There were no raised voices in it and neither were there any evil imputations. Nobody's mistakes were repeated outside the

gathering. Those who were in the gathering were fair to one another and were, in this, linked to each other with piety. They were humble, respectful to the elderly and merciful to the young, charitable to the needy and hospitable to the outsider.

I said: How was his interaction with those who were in his company? He عليه السلام said: He was always cheerful, easygoing, approachable and soft-spoken. He was never rude or harsh. He never laughed loudly, never uttered obscenities, never looked for faults in people and never flattered anyone. He ignored that which was not liked by him in such a manner that it would neither cause despair nor make one feel hopeless. He kept three things away from himself: arguing, being loquacious and talking about things that did not concern him. He also stayed away from three things related to people, namely: he would never rebuke anyone, never reproach him and never look for his slip-ups or faults. He would not speak except that for which he hoped to be rewarded by Allāh سبحانه وتعالى. When he spoke, those who were sitting with him were mesmerized and motionless and silent with awe – as though there were birds perched on their heads. When he became silent they spoke. They never debated in his presence; when one would speak, the others would listen to him until he had finished and they would take turns to speak in his presence. He would laugh when they laughed and express surprise when they expressed surprise. He used to be patient with the incivility of the outsider in his questioning and speech, even if his companions objected. He would say: "If you see a person in need then assist him." He would not accept praise except from one who was sincere in his professing himself a Muslim. He never interrupted anyone's talk until he had exceeded the limits, in which case he would interject by asking him to desist or by standing up.

He said: I then asked him عليه السلام about the silence of the Holy Prophet ﷺ so he عليه السلام said: His silence was based on four things: forbearance, caution, consideration and contemplation. As for (his silence in) consideration, this was in order to look and listen to everyone equally. As for contemplation, it was about what remains and what perishes. He had a perfect balance of forbearance and patience. Nothing would enrage him or upset him. He was cautious in four things: in his performing a good deed so that others would emulate him, in his abandoning evil so that others would also reject it, in his struggling to make the best decisions for

reforming his community, and in his performing that which secures the good of this world and the next.[18]

Note: It is also narrated it in Makārim al-Akhlāq[19] quoting from the book of Muḥammad ibn Isḥāq ibn Ibrāhīm al-Tālqānī with in his narration from those whom he deemed trustworthy, from al-Ḥasan and al-Ḥusayn عليهما السلام.

He says in al-Biḥār: And this narration is from the famous narrations that have been mentioned by the *ʿāmmah* in many of their books.[20]

18. In Makārim al-Akhlāq, al-Ṭabarsī narrates from Anas ibn Mālik who said: The Noble Prophet ﷺ had a white complexion like the color of a pearl, and he inclined forward when he walked; and neither the scent of musk nor of ambergris would be better than his scent; and neither the feel of silk brocade not that of (pure) silk would be softer to touch than the hand of the Holy Prophet ﷺ.[21]

19. (Also) from him, from Kaʿb ibn Mālik who said: When something made the Holy Prophet ﷺ happy, his face would shine like the full moon.[22]

20. From al-Ghazālī in al-Iḥyā: Of all men, he ﷺ had the most eloquent diction and most pleasant speech. He would say: "I am the most eloquent of the Arabs"; and the people of paradise will speak in the dialect of Muḥammad ... and he ﷺ spoke in a concise manner, neither exceeding nor falling short (of his purpose), as though the words followed each other; there was a pause between his speech that enabled the listener to remember what he said and understand it. He had a powerful and most melodious voice.[23]

21. In al-Manāqib, narrated from ʿāisha: I said: "O Prophet of Allāh! I saw you entering the toilet, and when you came out I entered (the toilet) but

[18] Maʿānī al-Akhbār: 83, ʿUyūn Akhbār al-Riḍā, 1:246, al-Sīrah al-Nabawiyyah of Ibn Kathīr 2:601
[19] Makārim al-Akhlāq: 11
[20] Biḥār al-Anwār 16:161
[21] Makārim al-Akhlāq: 24, ʿAwārif al-Maʿārif: 224
[22] Makārim al-Akhlāq: 19, Majmaʿ al-Bayān 5:69 – Sūrat al-Tawbah (9)
[23] Iḥyā ʿUlum al-Dīn 2:367

did not find anything except the scent of musk?!" He said: "We, the company of prophets, have bodies that are nourished by the heavenly spirits, so nothing comes forth from it but that the earth swallows it."[24]

22. In al-Maḥāsin: From ʿAbdallāh ibn al-Faḍl al-Nawfalī, from his father, from Abī ʿAbdillāh who said: The Holy Prophet said: Allāh created the intellect and said to it: Retreat! So it retreated. Then He said to it: Advance! So it advanced. Then He said: I have not created anything more dear to Myself than you. Allāh gave Muḥammad ninety-nine parts (of it) and divided the remaining one part among the rest of His servants.[25]

23. From al-Shaykh al-Ṭūsī in al-Tahdhīb: In his narration from Isḥāq ibn Jaʿfar, from his brother Mūsā, from his forefathers, from ʿAlī who said: I heard the Prophet saying: "I was sent with the most noble and refined character."[26]

24. From al-Ṣadūq in al-Faqih: In his narration from ʿAbdallāh ibn Miskān from Abī ʿAbdillāh who said: Allāh distinguished His prophet with a noble character; so test yourselves, if you have it in you then praise Allāh the Almighty and desire more of it. He mentioned ten things (to be tested): Certainty, contentment, patience, thankfulness, forbearance, good manners, generosity, honor, bravery and valor.[27]

Note: al-Kulaynī has also narrated this, as has al-Ṣadūq in all his other books.[28]

25. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Anas who said: The Noble Prophet was the bravest of all men, and kindest of all men, and most generous of all men. One night the people of Madīnah heard a loud noise which frightened them, so they (all) went towards where the sound had come from. The Holy Prophet met with

[24] Manāqib Āle Abī Ṭālib 1:125, Makārim al-Akhlāq: 24
[25] al-Maḥāsin: 192, no. 8
[26] We did not find this in al-Tahdhīb, but we found it in Amālī al-Shaykh al-Ṭūsī 2:209, al-Fiqh al-Riḍā: 353, Mishkāt al-Anwār: 243, ʿAwārif al-Maʿārif: 211
[27] al-Faqih 3:554
[28] Maʿāni al-Akhbār: 191, al-Khisāl: 431, Tuḥf al-ʿUqūl: 362, al-Kāfī 2:56 (and in it is ʾHe distinguished His prophets), Amālī al-Ṣadūq: 184

them; and he had preceded them (and already investigated it), and he was saying: "Don't be alarmed," while he was on the horse of Abī Talha and had a sword tied around his neck. He began telling the people: "Do not be afraid, we found it to be only a loud noise (of no consequence)."[29]

26. Also: From ʿAlī عليه السلام who said: In the heat of war, when the two sides would charge at each other, we sought refuge in the Holy Prophet ﷺ as (he would be at the forefront of the battle and) there was nobody closer to the enemy than him.[30]

27. Also: From Abī Saʿīd al-Khudrī who said: The Noble Prophet ﷺ was more bashful than a virgin girl behind a curtain. When he disliked something we would see it in his face.[31]

28. In al-Kāfī: Narrated from Hafs ibn Ghiyāth who said: Abū ʿAbdillāh عليه السلام said (to me): "O Hafs, verily the one who was patient had little patience and the one who was impatient had little impatience." Then he said: "You must be patient in all your affairs, for Allāh سبحانه وتعالى send Muḥammad ﷺ and commanded him to be patient and gentle and He said: *'And be patient with what they say, and keep away from them in a graceful manner. Leave me to deal with the deniers, the opulent, and give them a little respite.'*[32] and He said: *'Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient, and none is granted it except the greatly endowed.'*[33] So he was patient until they defamed him and accused him of grave transgressions and this made him distressed. So Allāh revealed to him: *'Certainly We know that you become upset because of what they say. So celebrate the praise of your Lord and be among those who prostrate.'*[34] Then they called him a liar and accused him, and he became sad by this. So Allāh revealed: *'We certainly know that what they say grieves you. Yet it is not you that they deny, but it is God's signs that the wrongdoers impugn.*

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[29] Makārim al-Akhlāq: 19
[30] Makārim al-Akhlāq: 18, Nahj al-Balāghah: 520, Kashf al-Ghummah 1:9
[31] Makārim al-Akhlāq: 17
[32] Sūrat al-Muzammil (73): 10-11
[33] Sūrat al-Fuṣṣilat (41): 34-35
[34] Sūrat al-Ḥijr (15): 97-98

Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of God,and there have certainly come to you some of the accounts of the apostles ...'[35] So the Holy Prophet ﷺ prescribed patience for himself, but they exceeded the limits and when he mentioned Allāh ﷻ they called him a liar. So he ﷺ said: "I have been patient with regards to myself, my family and my reputation, but I do not have patience when it comes to the remembrance of my Lord." So Allāh ﷻ revealed: *'So be patient with what they say ...'*[36] so he remained patient at all times. Then the glad tidings of *Imāmah* was given to his progeny and they were described as having patience, and Allāh ﷻ said: *'And amongst them We appointed Imāms who guide [the people] by Our command, when they had been patient and had conviction in Our signs.'*[37] At this point the Holy Prophet ﷺ said: "Patience is to faith as a head is to the body" and he thanked Allāh for this great blessing, so Allāh revealed: " *...and your Lord's best word [of promise] was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they used to erect."*[38] Upon which the Holy Prophet ﷺ said: "It is glad tidings and a (promise of) vengeance." And Allāh had made it permissible for him to fight the polytheists, and Allāh ﷻ revealed: *'Kill the polytheists wherever you find them, capture them and besiege them and lie in wait for them at every ambush'*[39] and *'And kill them wherever you confront them'*[40]. So Allāh slew them at the hands of the Holy Prophet ﷺ and his dear companions and He gave him the reward for his patience in addition to the treasures that were reserved for him in the hereafter. Therefore, the one who is patient and persevering, and leaves his accounting to Allāh, will not leave this world until Allāh has pleased him by vanquishing his enemies in addition to the rewards that he will get in the hereafter."[41]

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[35] Sūrat al-Anʿām (6): 33-34
[36] Sūrat Qāf (50): 39
[37] Sūrat al-Sajdah (32): 24
[38] Sūrat al-Aʿrāf (7): 137
[39] Sūrat al-Tawbah (9): 5
[40] Sūrat al-Baqarah (2): 191, Sūrat al-Nisā (4): 91
[41] al-Kāfī 2:88

29. In Maʿāni al-Akhbār: In his narration from Aḥmad ibn Abī ʿAbdillāh from his father in a ḥadīth attributed to the Noble Prophet ﷺ that he said: Jibrāʾīl ؑ came and said: "O Prophet of Allāh! Allāh has sent me to you with a gift which He has not given to anyone before you." The Holy Prophet ﷺ said: "What is it?" Jibrāʾīl said: "It is patience; and something better than it." He said: "And what is that?" Jibrāʾīl said: "It is pleasure; and something better than it." He asked: "And what is that?" Jibrāʾīl said: "It is abstinence; and that which is better than it." He said: "What is it?" Jibrāʾīl said: "It is sincerity; and better than that." He said: "And what is it?" Jibrāʾīl said: "It is certainty; and better than it." The Holy Prophet ﷺ said: I said: "What is that O Jibrāʾīl!" He said: "The way to attain all of them is to trust in Allāh ﷻ."

I said: "O Jibrāʾīl! What is the meaning of trusting in Allāh?" He said: "Knowing that the creation can neither cause harm nor benefit and can neither give nor withhold (anything), and having no hope (of getting anything) from the creation. When the servant reaches this state, he does not do anything save for Allāh, and he does not desire nor fear anyone but Allāh and he does not set his hopes on anyone except Allāh. This is the meaning of trusting in Allāh."

The Holy Prophet ﷺ said: I said: "O Jibrāʾīl! What is the meaning of patience?" He replied: "One must be forbearing and patient in times of affliction as he is in times of joy, and in poverty as he is in wealth, and in calamity as he is in comfort; without complaining of his condition because of what has befallen him."

I said: "And what is the meaning of contentment?" He said: "To be satisfied with whatever comes to him in this world, being content with whatever little he has and thanking (Allāh) for it."

I said: "And what is the meaning of pleasure?" Jibrāʾīl said: "It means that one should never be displeased with his Master, whether he gets (the comforts) of the world or not, and not to be pleased with one's few good deeds."

I said: "And what is the meaning of abstinence?" He said: "That one loves whatever His creator loves and hates whatever He hates and is very careful about what is lawful and does not (even) glance at what is unlawful; for what is lawful is to be accounted for and what is unlawful

will entail punishment. He is merciful to all Muslims as he is merciful to himself. He avoids useless speech just as he avoids a corpse with an intensely foul smell. He avoids the possessions and embellishments of this world as he keeps away from the fire - that it should not cover him. He has no great hopes or desires and he always remembers his death."

I said: "O Jibrāʾīl! And what is the meaning of sincerity?" He said: "A sincere person is one who does not ask for anything from people until he obtains it (himself) and whenever he obtains it, he is pleased with it. If something extra remains with him, he gives it in the way of Allāh. By not asking for anything from others, he has shown that he is truly a servant of Allāh. If he obtains what he wants, he becomes happy, and he is pleased with Allāh, and Allāh ﷻ the Almighty is pleased with him. When he gives from it in the way of Allāh, he has reached the stage of fully relying on his Lord."

I said: "And what is certainty?" He said: "A man with certainty performs actions for the sake of Allāh as though he sees Him. Even if he does not see Allāh, he knows that Allāh sees him; and he is certain that what is coming to him (by the will of Allāh) will not pass him by, and what is not meant to be for him will not come to him. These are all branches of trust in Allāh and abstinence (from worldly pleasures)."[42]

30. In the book of ʿĀsim ibn Ḥamīd al-Hannāt: From Abī Baṣīr who said: I heard Aba Jaʿfar عليه السلام saying: An angel came to the Holy Prophet ﷺ and said: "O Muḥammad! Your lord sends His salutation to you and says: If you wish I will place for you pebbles of gold in an area the size of Makkah." So he ﷺ raised his head to the heavens and said: "O my Lord! I eat one day so I praise You and I remain hungry another day so I invoke You."[43]

31. In al-Kāfī: Narrated from Muḥammad ibn Muslim who said: I heard Aba Jaʿfar عليه السلام mentioning that an angel came to the Noble Prophet ﷺ and said: "Allāh has given you the choice between being a humble servant or a wealthy king." So he looked at Jibrāʾīl عليه السلام who made a sign with his

[42] Maʿāni al-Akhbār: 260, ʿUddat al-Dāʿī: 94

[43] al-Uṣūl al-Sittata ʿAshar: 37, Makārim al-Akhlāq: 24, al-Kāfī 8:131, Jāmiʿ al-Akhbār: 295, Amālī al-Ṭūsī 2:144, Biḥār al-Anwār 16:283 and 70: 318

hand to him to choose humility. So he said: "(I choose to be) a humble servant messenger." So the sent angel said: "Even if (you choose to be a king) it will in no way reduce your status in front of your Lord." He عليه السلام said: And he had the keys to the treasures of the earth.[44]

32. In Nahj al-Balāghah: He عليه السلام said: "So follow your Prophet, the noble, the pure ... He took the least (share) from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it; that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet hate and hold great what Allāh and His Prophet hold small that would be enough isolation from Allāh and transgression of His commandments. The Holy Prophet used to eat on the ground, and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He would ride on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it, he would say to one of his wives: "O so-and-so! Take it away out of my sight because if I look at it I recall the world and its allurements." Thus, he distanced his heart from this world and removed its remembrance from his mind. He wished that its allurements should remain hidden from his eyes so that he should not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently he removed it from his mind, distanced it from his heart and kept it hidden from his eyes, just as he who hates a thing would hate to look at it or to hear about it.[45]

33. In al-Kāfī: Narrated from Ṭalha ibn Zayd from Abī ʿAbdillāh عليه السلام who said: There was nothing in this world that pleased the Holy Prophet صلى الله عليه وآله more than remaining hungry and fearing Allāh.[46]

Note: This has also been narrated from Hishām and others from the Imām عليه السلام.[47]

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[44] al-Kāfī 2:122 and 8:131, Amālī al-Ṣadūq: 365, Biḥār al-Anwār 18:334

[45] Nahj al-Balāghah: 227 Sermon 160, Makārim al-Akhlāq: 9, Biḥār al-Anwār 16:285

[46] al-Kāfī 2:129

34. From al-Ṭabarsī in al-Iḥtijāj: From Mūsā ibn Jaʿfar, from his father, from his fathers, from Ḥusayn ibn ʿAlī عليه السلام, in a lengthy narrative mentioning the condition of the Holy Prophet ﷺ: He would cry out of the fear of Allāh until his prayer mat would become wet (from his tears) – despite not having committed any sin.[48]

35. In al-Manāqib: He ﷺ would cry until he became unconscious. Someone asked him: "Has Allāh not forgiven all your sins, of past and future?" He replied: "Should I not be a thankful servant?" And this was the same condition of ʿAlī ibn Abī Ṭālib عليه السلام, his successor, when he worshipped.[49]

36. From al-Daylamī in al-Irshād: It is narrated that a sound of weeping, like the sound of boiling from a cooking-pot would be heard from Prophet Ibrāhīm عليه السلام when he prayed – out of fear of Allāh سبحانه وتعالى and the Holy Prophet ﷺ was the same.[50]

37. From Shaykh Abī al-Fattuḥ in his Tafsīr: From Abī Saʿīd al-Khudrī who said: When the verse *'Remember God with frequent remembrance'*[51] was revealed, the Noble Prophet ﷺ became so engrossed in the remembrance of Allāh that the infidels said he had become insane.[52]

38. In al-Kāfī: Narrated from Zayd al-Shahhām from Abī ʿAbdillāh عليه السلام who said: The Prophet of Allāh ﷺ used to seek repentance seventy times a day. I asked: did he say: '*Astaghfirullaha wa Atubu Ilayh'* (I seek repentance from Allāh and turn to Him)? He replied: No, but he used to say: '*Atubū Ilallāh'* (I turn to Allāh). I said: The Prophet of Allāh ﷺ used to repent and not repeat and we repent and repeat (our sins), so he عليه السلام said: Allāh is the provider of succor.[53]

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[47] Ibid., 8:129
[48] al-Iḥtijāj: 223 - in the debate of Imam ʿAli عليه السلام with the Jews.
[49] al-Mustadrak 11:247, Irshād al-Qulūb: 91, and we did not find it in al-Manāqib.
[50] Irshād al-Qulūb: 105, ʿUddat al-Dāʿī: 137
[51] Sūrat al-Aḥzāb (33): 41
[52] Rawhul Jinān wa Rūḥul Jinān (Tafsīr of Abī al-Fattuh al-Rāzi) 1:375 – Sūrat al-Baqarah: 147
[53] al-Kāfī 2:438, ʿUddat al-Dāʿī: 250

39. Also: Narrated from Ṭalha ibn Zayd from Abī ʿAbdillāh عليه السلام: The Holy Prophet ﷺ never used to stand up from a gathering, even when almost everyone had departed, until he had sought repentance from Allāh سبحانه وتعالى twenty-five times.[54]

40. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Amīr al-Muʾminīn عليه السلام who, when describing the Holy Prophet ﷺ would say: He was the most openhanded, the most valiant, the most truthful, the most loyal in fulfilling his obligation, the most soft-hearted and the most noble of all people. When a person saw him for the first time he was awed by his presence and when one mingled with him he would (immediately) love him. I have never seen anyone like him ﷺ before him nor after him.[55]

41. From al-Shaykh al-Ṭūsī in al-Amālī: Narrated from Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Zayd ibn ʿAlī from al-Riḍā from his fathers عليهم السلام who said: The Holy Prophet ﷺ said: You must adopt an honorable character, for Allāh سبحانه وتعالى has sent me with it. From the honorable character is for one to show forgiveness to the one who wrongs him, to give the one who deprives him, to keep contact with the one who cuts him off and to visit the sick one who does not visit him (when he is sick).[56]

42. In al-Kāfī: From ʿIsā ibn ʿAbdillāh ibn ʿUmar ibn ʿAlī from his father عليه السلام who said: It was from the attestation of the Holy Prophet ﷺ to say: No, and I seek forgiveness from Allāh.[57]

43. In Makārim al-Akhlāq: From Ibn ʿUmar who said: The pleasure and displeasure of the Noble Prophet ﷺ could be seen in his face. When he was pleased, it would be apparent by the brightness of his face, and when he became angry, the color of his face paled and became darkened.[58]

44. In al-Kāfī: Narrated from Muḥammad ibn ʿArafah from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ said (to his companions): "Should I not inform you of the one from among you who is most

[54] al-Kāfī 2:504, ʿUddat al-Dāʿī: 250
[55] Makārim al-Akhlāq: 18, Biḥār al-Anwār 16:194 Section 8 Hadith no. 33
[56] Amālī al-Shaykh al-Ṭūsī 2:92
[57] al-Kāfī 7:463
[58] Makārim al-Akhlāq: 19

similar to me?" They said: "Yes, O Prophet of Allāh!" He said: "The one with the best character from you, the most soft-hearted towards the people, the most beneficent to his relatives, the most intense in his love for his brothers in faith, the most patient with regards to the truth, the one who represses his anger the most, the most forgiving and the most intense in his upholding justice, in pleasure and anger.[59]

45. From al-Ghazālī in al-Iḥyā': When he ﷺ became very excited he would touch his noble beard frequently.[60]

46. Also: He said: And he ﷺ was the most generous of all men. Neither a dinār nor a dirham was left with him in the evening. If night fell and he had something extra and did not find anyone to give it to, he did not return to his home until he was able to give it to the one who needed it. He did not take from what was given to him by Allāh except his annual provisions, from the dates and barley that were easiest for him to get, and he gave the rest in the way of Allāh. He was not asked for a thing but that he gave it. Then (after giving away the excess) he returned to his annual provisions and preferred to give from it. Even when it was possible that he would require it before the end of the year if nothing (else) was to come to him ... he would enforce the truth, even if it meant a loss for himself or his companions ... he would walk alone among his enemies, without a bodyguard ... he was not moved by any of the worldly affairs ... He sat with the poor and ate with them. He honored the people of virtue for their good character and he won the hearts of the noble ones by respecting them. He kept close ties with his near relatives without preferring them to the one who was better than them (in virtue). He did not oppress anyone and accepted the excuse of the one who asked for pardon ... and he had a male and female slave but never ate better food or wore better clothes than them. Not a moment of his time was passed without doing an action for Allāh, or (doing) that which was necessary for the probity of his soul. He would visit the gardens of his companions. He never looked down on a poor man due to his poverty or misfortune,

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[59] al-Kāfī 2:240, Tuḥf al-'Uqūl: 48
[60] Iḥyā' 'Ulūm al-Dīn 2:387

nor did he fear a king because of his power; (rather) he would urge them equally to Allāh.[61]

47. Also: He said: Of all men he ﷺ was the least angry and the easiest to please. He was the most caring, courteous and helpful towards the people.[62]

48. Also: He said: When he ﷺ rejoiced and was pleased, he was the best of the pleased ones. If he preached, he preached seriously; if he got angry - and he never got angry except for the sake of Allāh - nothing could withstand his anger. This was how he was in all his affairs. When some difficulty came upon him, he entrusted it to Allāh and renounced his (own) strength and power, and sought guidance from Allāh.[63]

49. In al-Kāfī: Narrated from Salām ibn al-Mustanīr from Abī Jaʿfar عليه السلام who said: The Prophet of Allāh ﷺ said: Verily for every act of worship there is eagerness (in the beginning) then it becomes languid. So the one whose eagerly performed worship is in accordance to my *sunnah* has found guidance, and the one who acts against my *sunnah* has strayed and his deeds are in ruin. As for me, I pray and I sleep, I fast and I open my fast, I laugh and I cry. So the one who forsakes my ways and my *sunnah* is not from me.[64]

Note: The narrations on this subject are numerous. We have quoted one or two narrations from each topic. However, there are many more narrations on detailed aspects (of his ﷺ character).

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[61] Iḥyāʾ ʿUlūm al-Dīn 2:360, al-Manāqib 1:145, al-Maḥajjat al-Bayḍāʾ 4:123
[62] Iḥyāʾ ʿUlūm al-Dīn 2:369
[63] Ibid. - The author has an explanation on this hadith, refer to al-Mizān 6:311 – Sūrat al-Māʾidah (5): 116-120
[64] al-Kāfī 2:85

GIFT

2

HIS ﷺ RELATIONSHIP WITH THE PEOPLE

1. In al-Kāfī: Narrated from *Baḥr al-Siqā* from Abī ʿAbdillāh عليه السلام who said: Abū ʿAbdillāh عليه السلام said to me: O Baḥr! Nobility of character brings ease (and happiness) – then he mentioned a ḥadīth that meant that the Holy Prophet ﷺ had good etiquette.[1]

2. From al-Ṣadūq in al-ʿIlal: From al-Ḥusayn ibn Mūsā, from his father, from his fathers, from Amīr al-Muʾminīn عليه السلام who said: The Holy Prophet's ﷺ contributions to society were not appreciated; and the good he did extended to the Quraysh, the Arabs and the non-Arabs – and whose actions were better than that of the Prophet of Allāh ﷺ towards this creation? The same applies to us – the Ahl al-Bayt; the good we do (for the Muslims) is not appreciated and similarly the good of the true believers is also unappreciated.[2]

3. From al-Daylamī in al-Irshād: He said: The Holy Prophet ﷺ used to patch his own clothes, mend his sandals, milk his ewe, eat with the slaves, sit on the ground, ride a donkey and carry someone with him; he would not be ashamed to carry his own groceries and other items from the market to his family. He would shake hands with the rich and the poor alike and he would not take his hand back from the hand of the other person until that person himself withdrew his hand. He would salute anyone who came to him from the rich or poor, old or young. He would never look down on what he was offered even if it was a dry date. He had few possessions, was kind by nature, sociable, cheerful, always smiling but without laughing, always sad, but without frowning, humble without losing self-respect, generous without being extravagant, openhearted and

[1] al-Kāfī 2:102
[2] ʿIlal al-Sharāʿi: 560

merciful to every Muslim. He never belched out of being full and he never extended his hand (to something) out of desire (for it) – ever.[3]

4. In Makārim al-Akhlāq: The Noble Prophet ﷺ used to look at the mirror and comb his hair, and sometimes he would look at his reflection in the water and arrange his hair. He would smarten himself for (meeting with) his companions, aside from grooming himself for his family; and he said: "Allāh loves from his servant that he should smarten and groom himself when he goes out to meet his brothers."[4]

5. From al-Ṣadūq in al-ʿIlal and ʿUyūn al-Akhbār: Narrated from al-Riḍā from his fathers عليهم السلام who said: The Holy Prophet ﷺ said: "There are five things that I will never leave until my death: Eating on the ground with the slaves, riding on an unsaddled mount, milking the goat with my hands, wearing coarse woolen clothing and greeting the children – so that these (actions) may become a *sunnah* after me."

Note: This has also been narrated in al-Majālis.[5]

6. From al-Qutb in Lub al-Lubāb: The Prophet ﷺ would salute the young and old.[6]

7. From al-Ṣadūq in al-Faqih: Amīr al-Muʾminīn عليه السلام said to a man from Bani Saʿd: Should I not tell you about myself and Fāṭimah? ... The Holy Prophet ﷺ came to us in the morning while we were still in bed and said: *'As-Salāmu 'Alaykum'* (Peace be upon you). We were silent out of shyness for where we were. Then he said: *'As-Salāmu 'Alaykum'* (again) and we remained silent. Then he said again: *'As-Salāmu 'Alaykum'* so we feared that if we remained silent (a third time) then he would leave. This was his practice – he would salute thrice and if he were permitted to enter he would do so otherwise he would leave. So we said: *'Alaykas-Salām Ya*

[3] Irshād al-Qulūb: 115
[4] Makārim al-Akhlāq: 34
[5] Amālī al-Ṣadūq: 68 al-Majlis al-Sābiʾ ʾAshar, ʿIlal al-Sharāʿi: 130, ʿUyūn Akhbār al-Riḍā 2:81, al-Khisāl: 271
[6] Quoting from it in al-Mustadrak 8:364

RasulAllāh' (Upon you be peace O Prophet of Allāh!) Please enter! So he entered.[7]

8. In al-Kāfī: Narrated from Rabʿī ibn ʿAbdillāh from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ used to salute the women and they would reply his salutation. Amīr al-Mu'minīn عليه السلام used to salute the women, but he disliked saluting the young saying: I fear that her voice should impress me resulting in my receiving more than what I want in the form of reward (for the salutation).[8]

Note: And al-Ṣadūq narrated this with an incomplete chain of narrators.[9] Similarly, the grandson of al-Ṭabarsī narrates it in al-Mishkāt quoting from al-Maḥāsin.[10]

9. Also: Narrated from ʿAbd al-ʿAdhīm ibn ʿAbdillāh ibn al-Ḥasan al-ʿAlawī ascribing it to an infallible, he said: The Holy Prophet ﷺ used to sit in three postures: '*al-Qurfusā'* – this is where the shanks are straight, in a standing position, with the arms placed around them with his hand clasping his forearm. He would (at times) sit upon his knees. He ﷺ would also sit on one leg and extended his other leg over and he was never seen sitting in any fourth posture.[11]

10. In al-Makārim, quoting from the book al-Nubuwwah: From ʿAlī عليه السلام who said: When the Noble Prophet ﷺ shook hands with someone, he would never withdraw his hand until the other person withdrew his hand first and when he was occupied with someone in fulfilling his needs or conversing with him, he would never leave until the person himself left first. When someone was talking with him he ﷺ would not become silent until he became silent, and he was never seen stretching his leg forward in front of the person sitting with him. He did not choose between two options except that which was the more difficult of the two.

[7] al-Faqih 1:320 Hadith no. 937, ʿIlal al-Sharāʿi: 366
[8] al-Kāfī 2:648 and 5:535, al-Mustadrak 8:373
[9] al-Faqih 3:469
[10] Mishkāt al-Anwār: 197
[11] al-Kāfī 2:661, Makārim al-Akhlāq: 26, al-Mustadrak 7:400, Fayḍ al-Qādir 5:85/145/233

He would never avenge himself for any wrongdoing until it violated the sacred ordinances of Allāh, at which point he would become angry for the sake of Allāh ﷾. He never ate while leaning (on anything) until he left this world. He was never asked for a thing to which he replied: "No"; and he never turned away a needy beggar without giving to him what he needed or (if he did not have it) saying some kind words. His prayer was the lightest.[12] His sermons were the shortest and the least irrelevant. He would be recognized by his fragrance when he approached.

When he ate with a group of people, he would be the first to start and the last to stop eating. When he ate, he would eat from what was in front of him and if there were dry dates or fresh dates would he would extend his hand (to take from it). When he would drink, he drank in three draughts, and he would drink water in sips and would not gulp it down. He used his right hand for his food and his left hand he used for anything other than that. He loved to begin with the right side in all his affairs, from wearing clothes to putting on shoes to combing his hair.

When he called out, he would call out thrice. When he spoke he spoke concisely and when he sought permission to enter he did it three times. His speech was clear and simple such that whoever heard it understood it and when he spoke, it would be as though light was coming out from between his front teeth, so that if you saw him you would say: He has a gap between his teeth, but actually he did not.

He would look with short glances (without staring), and he would not talk to anyone about a thing that he disliked. When he walked he would raise his feet as though he was descending a declivity. He would say: "The best from among you are those with the best *akhlāq*." He would neither criticize the taste of food nor praise it. His companions would not dispute with each other in his presence. Whoever spoke of him would say: "I have never seen anyone like him, neither before him nor after him."[13]

11. In al-Kāfī: Narrated from Jamīl ibn Darrāj from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would divide his attention between his

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[12] Meaning that he would be considerate of those praying in the congregation behind him and would not prolong the prayer. (Tr.)

[13] Makārim al-Akhlāq: 23

companions; he would look at each one of them equally. He (also) said: The Holy Prophet ﷺ never stretched his legs in front of his companions. When someone shook hands with him, he would not leave his hand until the other person left his hand first. When the people became aware of this, whenever anyone of them shook his hand, he would withdraw his hand quickly from the Prophet's hand.[14]

Note: This has been narrated in two other ways. In one of them (is added): ...and he would never turn away a beggar – if he had something to give he would give it to him otherwise he would say: May Allāh bring it to you.[15]

12. From al-ʿAyyāshī in his Tafsīr: From Ṣafwān from Abī ʿAbdillāh عليه السلام and from Saʿd al-Iskāf in a ḥadīth on the qualities and attributes of the Holy Prophet ﷺ: When he sat (with someone), he would not stand up until the person he was sitting with stood up.[16]

13. In al-Makārim: He said: When the Holy Prophet ﷺ would speak, he would smile as he spoke.[17]

14. Also: From Yūnus al-Shaybānī who said: Abū ʿAbdillāh عليه السلام said to me: "How do you joke around with one another?" I said: "Little". He said: "Don't you do it? Surely jesting is from good morals and you would make your brother happy by it. The Noble Prophet ﷺ used to jest with a person in order to make him happy."[18]

15. From Abī al-Qāsim al-Kūfī in the book al-Akhlāq: From al-Ṣādiq عليه السلام who said: There is not a believer but that he has a sense of humor, and the Holy Prophet ﷺ used to make jokes and he never said anything except the truth.[19]

16. In al-Kāfī: Narrated from Maʿmar ibn Khallād who said: I asked Aba al-Ḥasan عليه السلام: "May I be your ransom. What do you say of the man who

[14] al-Kāfī 2:671, al-Mustadrak 8:437, Makārim al-Akhlāq: 17 and 23
[15] al-Kāfī 4:15
[16] Tafsīr al-ʿAyyāshī 1:204 – Sūrat Āle ʿImrān (3)
[17] Makārim al-Akhlāq: 21
[18] al-Kāfī 2:663, Makārim al-Akhlāq: 21
[19] al-Mustadrak 8:408, Manāqib Āle Abī Ṭālib 1:147, ʿAwārif al-Maʿārif: 133, Kashf al-Ghummah 1:9

is with a group of people and something funny is said and they laugh." He said: "There is no problem if it is not ..." - and I guessed that he meant if it is not obscene - then he عليه السلام said: There was a Bedouin Arab who used to come to the Holy Prophet ﷺ, bringing gifts for him and then saying: "Give us the price for our gifts," so the Holy Prophet ﷺ would laugh, and when he ﷺ was sad he would say: "What has happened to that Bedouin? If only he would come to us."[20]

Note: There are numerous similar narrations.[21]

17. In al-Kāfī: Narrated from Ṭalha ibn Zayd from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would usually sit facing the Qiblah.[22]

18. In al-Makārim: He said: When a small child would be brought to the Holy Prophet ﷺ in order to pray for blessings for him, he would take him in his arms so as to honor his family. Sometimes the child would urinate on him so some of those who saw this would give a loud cry. He ﷺ would say: "Do not interrupt him until he has finished urinating." Then, when he had finished praying for the child or naming him and his family was happy, he would return him to his family, and they would not see signs of him being upset by the urine of their child. When they had left, he would wash his clothes.[23]

19. Also: It is narrated that the Holy Prophet ﷺ would not allow anyone to walk with him while he was riding unless he carried him together, and if he declined (to ride with him), he ﷺ would say: "Go ahead and meet me at the place that you choose."[24]

20. From Abī al-Qāsim al-Kūfī in the book 'al-Akhlāq': And it has been reported that the Noble Prophet ﷺ would never take revenge for himself from anyone, rather he would forgive and turn away.[25]

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[20] al-Kāfī 2:663, Manāqib Āle Abī Ṭālib 1:149, Biḥār al-Anwār 16:259
[21] Biḥār al-Anwār 16:294
[22] al-Kāfī 2:661, Makārim al-Akhlāq: 26, al-Mustadrak 8:406
[23] Makārim al-Akhlāq: 25
[24] Ibid., 22
[25] al-Mustadrak 9:7, Iḥyā ʿUlūm al-Dīn 2:365

21. In al-Makārim: He said: When a person came to sit with the Holy Prophet ﷺ, he would never stand (to leave) until the person stood.[26]

22. Also: He said: If the Holy Prophet ﷺ did not see one of his brothers for three days he would inquire about him. If he was not present (in the town) he would pray for him and if he was there he would pay him a visit, and if he was sick he would visit (and comfort) him.[27]

23. Also: From Anas who said: I served the Holy Prophet ﷺ for nine years and I never recall him saying to me: "Why did you do this?" and he never criticized me for anything.[28]

24. From al-Ghazālī in al-Iḥyā: Anas said: By the One who sent him with the truth! He never told me about anything that he disliked: "Why did you do this?" and whenever his wives would blame me he would say: "Leave him, this was already written and preordained."[29]

25. Also from him: When he ﷺ was called by his companions or others he would say: '*Labbayk*' (here I am!).[30]

26. Also: He used to call his companions by their appellations in order to honor them and make their hearts attracted towards him. He would give an appellation to the one who did not have one and that person would from then on be called by the appellation he was given. He would also give appellations to women with children and those who did not have children, and he would give appellations to children seeking, thereby to soften their hearts.[31]

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[26] Makārim al-Akhlāq: 17
[27] Makārim al-Akhlāq: 19
[28] Makārim al-Akhlāq: 16, and Ibn Abī Firas has narrated it in his Majmuʿah: 46, as has al-Suhrawardi in ʿAwārif al-Maʿārif: 224 (and in these two books ʾfor ten yearsʾ is mentioned instead), Fayḍ al-Qādir 5:152
[29] Iḥyā ʿUlūm al-Dīn 2:365
[30] Ibid., 2:381
[31] Ibid., 2:366

27. Also: He ﷺ preferred his guest (over himself) by offering him the cushion on which he reclined and if he refused, he ﷺ would insist until he accepted it.[32]

28. Also: In the month of Ramaḍān he ﷺ was like an ‘emissary-wind’[33] holding nothing (and giving everything away to the needy).[34]

29. In al-Kāfī: Narrated from ʿAjlān who said: I was with Abī ʿAbdillāh عليه السلام when a beggar came, so he went to the basket of dates and filled his hands (with as many dates as he could) and gave them to him, then another (beggar) came, so he stood up, filled his hands (with dates) and gave them to him, then another came, so he stood up, took a handful (of dates) and gave them to him. Then yet another came so he عليه السلام said: “Allāh is our Provider as He is yours.” Then he said: It would never happen that the Holy Prophet ﷺ was asked for anything from his worldly possessions but that he would give it away. Once a woman sent her son to him saying: Go to him ﷺ and ask him, if he says: “We don’t have anything (to give)” then say: “Give me your shirt.” So he ﷺ took off his shirt and gave it to him - Then Allāh instructed him on the right way and said: *‘Do not keep your hand chained to your neck, nor open it all together, or you will sit blameworthy, regretful.’*[35]

30. Also: Narrated from Jābir from Abī Jaʿfar عليه السلام who said: The Noble Prophet ﷺ would accept gifts but he would not accept charity.[36]

31. Also: From Mūsā ibn ʿImrān ibn Bazīʾ who said: I said to al-Riḍā عليه السلام: “May I be your ransom! The people have narrated that when the Holy Prophet ﷺ went using one route, he would return using another. Was it (really) like this?” He said: “Yes, and I have done this myself many times –

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[32] Ibid.

[33] See Sūrat al-Mursalāt (77): 1 (Tr.)

[34] Iḥyā ʿUlūm al-Dīn 2:379, Ṣaḥīḥ Muslim 4:1803

[35] al-Kāfī 4:55, Tafsīr al-ʿAyyāshī 2:289, no. 59, Tuḥf al-ʿUqūl: 351 – Sūrat al-Isrāʾ: 29

[36] al-Kāfī 5:143, Kamāl al-Dīn wa Tamām al-Niʿmah 1:165, Fayḍ al-Qādir 5:195, al-Khisāl: 62, no. 88, Amālī al-Ṭūsī 1:231, Tafsīr al-ʿAyyāshī 2:93, no. 75, Bashārat al-Muṣtafā: 765, Daʾāim al-Islām 1:246/258/259, al-Mustadrak 7:122

so you should (also) do it." Then he said to me: "Because it will bring you more sustenance."[37]

32. From Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from Abī Baṣīr from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would come out after sunrise.[38]

33. In al-Kāfī: Narrated from ʿAbdillāh ibn al-Mughirah, from the one who mentioned it to him from Abī ʿAbdillāh عليه السلام who said: When the Holy Prophet ﷺ would enter a place, he would sit in the nearest space that was available as he entered.[39]

Note: The grandson of al-Ṭabarsī also narrates this in al-Mishkāt quoting from al-Maḥāsin and others.[40]

34. In ʿAwāli al-La'āli: It is quoted that he ﷺ used to dislike others standing up for him, so when he came to them they would not stand up because they knew he disliked it and when he stood up they stood up with him (and remained standing) until he had entered his house.[41]

35. In al-Kāfī: Narrated from Isḥāq ibn ʿAmmār who said: When the Holy Prophet ﷺ wanted to go for war, he would call his wives and take their advice, then he would act contrary to their advice.[42]

36. In al-Manāqib: The Noble Prophet ﷺ used to take his midday nap at the house of Umm Salamah, so she would collect his sweat and mix it with perfume.[43]

Note: This has also been narrated by others.[44]

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[37] al-Kāfī 5:314 and 8:147, al-Iqbāl: 283
[38] al-Iqbāl: 281
[39] al-Kāfī 2:662, Makārim al-Akhlāq: 26, al-Mustadrak 8:403
[40] Mishkāt al-Anwār: 204
[41] ʿAwāli al-Laʾāli 1:141, al-Mustadrak 9:159
[42] al-Kāfī 5:518, al-Faqih 3:468, Makārim al-Akhlāq: 230
[43] Manāqib Āle Abī Ṭālib 1:124
[44] Majmuʿat Warrām: 23

Addendum to this Section

1. In al-Kāfī: In his narration from Ḥasan ibn ʿAlī ibn Faḍḍāl from some of our companions, he said: Abū ʿAbdillāh ﵇ said: The Holy Prophet ﷺ did not speak to the people at his (own) intellectual level. The Prophet of Allāh ﷺ said: "We, the prophets, have been ordered to speak to the people at their level of comprehension."[45]

Note: This has been narrated in al-Maḥāsin, in the Amāli of al-Ṣadūq and in Tuḥf al-ʿUqūl.[46]

2. In Amāli al-Ṭūsī: In his narration from the Holy Prophet ﷺ who said: "We, the company of prophets, were ordered to be affable with the people just as we were commanded to perform the obligatory actions."[47]

3. In al-Kāfī: In his narration from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh ﵇ who said: The Holy Prophet ﷺ said: "My Lord commanded me to be affable with the people just as He ordered me to perform the obligatory actions."[48]

Note: This has been narrated in Tuḥf al-ʿUqūl, al-Khisāl and in Ma'āni al-Akhbār.[49]

4. In al-Mahajjat al-Bayḍāʾ of al-Fayḍ: Sa'd ibn Hishām said: I came to ʿAishah and asked her about the character of the Holy Prophet ﷺ so she said: "Do you not recite the Qurʾān?" I said: "Yes indeed." She said: The character of the Noble Prophet ﷺ *is* the Qurʾān.[50]

Note: This has also been narrated in Majmuʿat Warrām.[51]

5. In Tuḥf al-ʿUqūl: From the Holy Prophet ﷺ: Our way i.e. the way of the Ahl al-Bayt, is: Forgiving the ones who wrong us and giving to the ones who deprive us.[52]

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[45] al-Kāfī 1:23 and 8:223
[46] al-Maḥāsin: 195, Amālī al-Ṣadūq: 341, Tuḥf al-ʿUqūl: 37
[47] Amālī al-Ṭūsī 2:135
[48] al-Kāfī 2:117, Mishkāt al-Anwār: 177
[49] Tuḥf al-ʿUqūl: 48, al-Khisāl: 82, Maʿāni al-Akhbār: 184
[50] al-Maḥajjat al-Bayḍāʾ 4:120
[51] Majmuʿat Warrām: 89

Note: The first part has been narrated in the Amālī of al-Ṣadūq.[53]

6. In al-Kāfī: In his narration from Ismāʿīl ibn Mukhallad al-Sarrāj from Abī ʿAbdillāh عليه السلام, in a ḥadīth from the Holy Prophet ﷺ: My Lord commanded me to love the needy from among the Muslims.[54]

7. In al-Irshād of al-Daylamī: From al-Ṣādiq عليه السلام who said: "Surely patience, truthfulness, clemency and good morals are from the *akhlāq* of the prophets عليهم السلام."[55]

8. In al-Maḥajjat al-Bayḍāʾ: The Holy Prophet ﷺ would always implore and supplicate to Allāh ﷻ, continuously asking Allāh to embellish his moral traits and give him a noble character. He would say in his supplication: "O Allāh! Make my morals good" and "O Allāh! Keep abominable traits away from me."[56]

9. In al-Majālis of al-Ṣadūq: From Ḥusayn ibn Khālid, from ʿAlī ibn Mūsā al-Riḍā, from his father, from his fathers عليهم السلام in a ḥadīth: The Holy Prophet ﷺ said: Jibraʾīl, the Guardian Spirit, descended upon me (with a message) from the Lord of the Universe and said: "O Muḥammad! You must adopt a good character, for a bad character drives away the good of this world and the hereafter. Surely those who have the greatest semblance to Me are those with the best character."[57]

10. In the book Kashf al-Raibah of Shahīd al-Thānī: From Ḥusayn ibn Zayd who said: I said to Jaʿfar ibn Muḥammad عليه السلام: "May I be your ransom! Did the Noble Prophet ﷺ have a sense of humor?" He said: "Allāh described him has having sublime morals. Allāh sent the prophets and they had a seriousness about themselves and He sent Muḥammad ﷺ with kindness and mercy. Out of his ﷺ mercy was humor and jesting with the people so that they may not feel that he is so great that they do not look at him (or approach him)."

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[52] Tuḥf al-ʿUqūl: 38
[53] Amālī al-Ṣadūq: 238
[54] al-Kāfī 8:8, Tuḥf al-ʿUqūl: 315
[55] Irshād al-Qulūb: 133, Tuḥf al-ʿUqūl: 9
[56] al-Maḥajjat al-Bayḍāʾ 4:119, Fayḍ al-Qādir 2:110-120
[57] Amālī al-Ṣadūq: 223

Then he said: Abī Muḥammad narrated to me from his father ʿAlī from his father al-Ḥusayn, from his father ʿAlī عليه السلام who said: When the Holy Prophet ﷺ saw any one of his companions sad, he would cheer him up with humor and he ﷺ would say: "Allāh dislikes the one who frowns at his brothers."[58]

11. In al-Makārim: From Zayd ibn Thābit who said: When we were seated with him ﷺ, if we started talking about the hereafter he started speaking about it, and if we started talking about this world, he too started talking about it, and if we spoke about food and drink, he would also speak about that.[59]

12. In al-Manāqib: He ﷺ did not have 'treachery of the eyes' (i.e. making signs with the eyes or hand in order to indicate others' faults).[60]

13. In Kashf al-Ghummah: He ﷺ said to one of his wives: "Have I not forbidden you to withhold anything for tomorrow? For verily Allāh brings the sustenance of every morrow."[61]

14. In Da'āim al-Islam: From the Holy Prophet ﷺ that he said: The noblest *akhlāq* of the prophets, the truthful, the martyrs and the righteous is visiting one another for the sake of Allāh.[62]

15. In Majmuʿat Warrām: From Jābir ibn ʿAbdillāh al-Ansāri from the Holy Prophet ﷺ: It is from the morals of the prophets and the truthful ones to have a cheerful countenance when they see each other and to shake hands when they meet each other.[63]

16. In al-Manāqib: When he ﷺ met a Muslim, he would start by shaking his hand.[64]

[58] Kashf al-Ribā: 119, ʿArbaʾīn Ḥadithan of Ibn Zahrā al-Halabī: 82
[59] Makārim al-Akhlāq: 20
[60] Manāqib Āle Abī Ṭālib 1:144, Majmaʿ al-Bayan 8:360 – Sūrat al-Aḥzāb.
[61] Kashf al-Ghummah 1:10
[62] Daʾāim al-Islām 2:106
[63] Majmuʿat Warrām: 29
[64] Manāqib Āle Abī Ṭālib 1:147

17. In al-Iḥyā of al-Ghāzali: The Holy Prophet ﷺ used to say: "None from you should inform me of anything (bad) about any of my companions, for I would like to come to you with a clean heart."[65]

Note: al-Ṭabarsī has narrated this in al-Makārim.[66]

18.In Misbāh al-Shari'ah: The Holy Prophet ﷺ said: "We, the company of prophets, guardians and pious ones, are free from misplaced endeavors."[67]

19. Also: The Holy Prophet ﷺ said: "I was sent as a center of clemency, a source of knowledge and an abode of patience."[68]

20. In al-Makārim: From Abī Dharr who said: The Noble Prophet ﷺ would be sit modestly between his companions and when an outsider came, he could not tell who the Prophet was from among them until he inquired. So we asked the Holy Prophet ﷺ to place a seat (for himself) so that the outsiders would know him when they came. We made for him a seat from clay and he would sit on it and we all sat on either side of him.[69]

21. In Majmuʿat Warrām: It is from the *sunnah,* when speaking to a group of people, that you do not face one person from the gathering, rather look at all of them in turn.[70]

22. Also: He ﷺ used to stitch his own clothes and mend his own shoes, and the action that he performed the most in his house was tailoring.[71]

23. Also: The Holy Prophet ﷺ never hit a slave – ever, and neither (did he hit) anyone else except in the way of Allāh. He never took revenge for himself except when he would have to apply the prescribed legal punishments that had been decreed by Allāh.[72]

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[65] Iḥyā ʿUlūm al-Dīn 2:378
[66] Makārim al-Akhlāq: 17
[67] Miṣbāḥ al-Sharīʿah: 140, al-Kāfī 6:276, al-Jaʿfariyāt: 193
[68] Miṣbāḥ al-Sharīʿah: 155
[69] Makārim al-Akhlāq: 16
[70] Majmuʿat Warrām: 26
[71] Ibid., 34
[72] Ibid., 278

24. In al-Kāfī: From Ḥusayn ibn Abī al-ʿAlā’ from Abī ʿAbdillāh عليه السلام who said: Verily Allāh عزّ وجلّ did not send a prophet but that he spoke the truth and returned the property of the people (that was committed to his trust) to the rightful owners, whether they were virtuous or wicked.[73]

Note: al-ʿAyyāshī has narrated this in his Tafsīr.[74]

25. In Majmuʿat Warrām: From Abī ʿAbdillāh عليه السلام who said: “Return what has been committed to your trust, for verily the Prophet of Allāh ﷺ used to return even the needle and thread (to its rightful owner).”[75]

26. In al-Makārim: From Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ had promised someone (that he would meet him) next to a large rock and he said: “I will wait here for you until you come.” Then the scorching sun became difficult for him to bear, so his companions said to him: “O Prophet of Allāh! Why don’t you come into the shade?” He said: “I promised to meet him right here and if he does not come, he will be answerable for it.”[76]

27. In al-Maḥāsin: From Jābir from Abī Jaʿfar عليه السلام who said: ʿAlī عليه السلام used to say: We, the Ahl al-Bayt, have been commanded to feed the needy, give refuge in affliction and to pray while the people sleep.[77]

Note: This has also been narrated in al-Kāfī.[78]

28. In al-Kāfī: From ʿUbayd ibn Abī ʿAbdillāh al-Baghdādī, from the one who told him about it, he said: A guest came to Abī al-Ḥasan al-Riḍā عليه السلام and sat with him, speaking with him until part of the night had passed. Then (suddenly) the lamp dimmed so the man extended his hand in order to fix it, but Abū al-Ḥasan عليه السلام prevented him (from doing it) and hastened to fix it himself. Then he said to him: “We are a community that does not take service from our guests.”[79]

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[73] al-Kāfī 2:104, Miskāt al-Anwār: 171, al-Mustadrak 8:455
[74] Tafsīr al-ʿAyyāshī 1:251 – Sūrat al-Nisā
[75] Majmuʿat Warrām: 10, al-Kāfī 2:636
[76] Makārim al-Akhlāq: 24, in another ḥadīth: he waited there for three days.
[77] al-Maḥāsin: 387
[78] al-Kāfī 4:50
[79] Ibid., 6:283

29. In Amāli al-Ṣadūq: From Huraiz ibn ʿAbdillāh or someone other than him who said: A group of people from Jahinah came to Abī ʿAbdillāh عليه السلام so he accommodated them as his guests, and when they wanted to leave, he gave them provisions and escorted them and gave them whatever they needed. Then he said to his servants: "Leave them and do not assist them (in packing their provisions)," and when they had finished packing, they came to bid him farewell. They said: "O son of the Prophet of Allāh! You have accommodated us with the best hospitality, then you ordered your servants not to assist us to be on our way?!" He said: "We the Ahl al-Bayt do not assist our guests to leave us."[80]

30. In al-Kāfī: In his narration from ʿAlī ibn Jaʿfar from his brother عليه السلام: When a guest would come to the Holy Prophet ﷺ, he would eat with him, and he would not stop eating until the guest had stopped eating.[81]

31. In al-Iḥyā of al-Ghāzali: It is from the *sunnah* regarding the guest that he should be accompanied up to the door of the house.[82]

32. In al-Kāfī: In his narration from Ibn Bukayr from some of our companions who said: Abū ʿAbdillāh عليه السلام sometimes used to offer us '*al-Furānī*' (a kind of round bread that is roasted and then moistened with milk, clarified butter and sugar) and '*al-Akhbasah*' (a sweet made of dates and clarified butter) to eat, and then some bread and oil. It was said to him عليه السلام: "If only you would be moderate ine your affairs." He عليه السلام said: "We only manage our affairs by the command of Allāh ﷻ; so if He makes us rich, we become more liberal and if He makes us poor, we become more sparing."[83]

33. In Majmuʿat Warrām: Masʿadah said: I heard Aba ʿAbdillāh عليه السلام saying to his companion: "Do not reproach the one who comes to you out of love and do not castigate him for his evil actions such that he may become humiliated due to them, for this is not from the *akhlāq* of the Noble Prophet ﷺ nor the *akhlāq* of those who are close to him."[84]

[80] Amālī al-Ṣadūq: 437
[81] al-Kāfī 6:286
[82] Iḥyā ʿUlūm al-Dīn 2:18
[83] al-Kāfī 6:280
[84] Majmuʿat Warrām: 383, al-Kāfī 7:150

34. In al-Faqih: The Holy Prophet ﷺ said: "If I was invited to (eat) sheep trotters I would accept and if I was given a gift of sheep trotters, I would receive it."[85]

Note: The second part has also been narrated in al-Kāfī.[86]

35. In al-Maḥāsin: In his narration from Maʿmar ibn Khallād who said: One of the slaves of Imām al-Riḍā عليه السلام who was called Saʿd, died. He عليه السلام said (to me): "Advise me of a man who has nobility and is trustworthy." I said: "You want *me* to advise you?!" He عليه السلام said sternly – as if he was angry: "The Holy Prophet ﷺ would seek advice from his companions, then he would decide as he wished."[87]

36. In al-Iḥtijāj: From Abī Muḥammad al-ʿAskarī عليه السلام who said: I asked my father ʿAlī ibn Muḥammad عليه السلام: "Did the Prophet of Allāh ﷺ debate with the Jews and the polytheists when they obstinately opposed him and did he argue with them (using proofs and evidence)?" He said: "Yes, many times."[88]

Note: This has also been narrated in Tafsīr al-ʿAskarī.[89]

37. In Amāli al-Ṣadūq: In his narration from Muḥammad ibn Muslim in a ḥadīth from al-Ṣādiq عليه السلام from the Holy Prophet ﷺ: The first thing that was forbidden to me by my Lord عزّ وجلّ was ... and disputing with the people.[90]

38. In al-Biḥār from Daʿawāt al-Rawāndi: From Amīr al-Muʾminīn عليه السلام who said: When the Holy Prophet ﷺ was asked (to do) something, if he wanted to do it he would say: "Yes", and if he did not want to do it he would remain silent. He would never say "No" to anything.[91]

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[85] al-Faqih 3:299, Daʾāim al-Islām 2:107 and 325, al-Mustadrak 16:237
[86] al-Kāfī 5:141
[87] al-Maḥāsin: 601
[88] al-Iḥtijāj 1:26
[89] Tafsīr al-Imām al-ʿAskarī عليه السلام: 530
[90] Amālī al-Ṣadūq: 339
[91] Biḥār al-Anwār 93:327

39. In al-Makārim: From Anas who said: When we came to the Noble Prophet ﷺ, we would sit around him in a circle.[92]

40. Also: From Jābir who said: When the Holy Prophet ﷺ came out, his companions walked in front of him and they left his back for the angels.[93]

41. Also: From Jābir ibn ʿAbdillāh in a ḥadīth wherein he mentions his ﷺ *ādāb* in the battlefield: The Holy Prophet ﷺ was among the last people (to come into the battlefield). He would urge on the weak fighter (who had remained behind) and carry him with himself and direct him to the army.[94]

42. In Majmaʿ al-Bayān: The Holy Prophet ﷺ would not look (admiringly) at that which was thought to be beautiful from this world.[95]

43. Also: When something made the Holy Prophet ﷺ sad, he would take to prayer.[96]

44. Also: He ﷺ socialized with the people by his good etiquette but was separated from them by his heart; his body was apparently with the people but his spirit was with *al-Ḥaq* (i.e. Allāh ﷻ).[97]

45. In al-Bihar: From Abī al-Ḥasan al-Bakri in the book al-Anwār: The Noble Prophet ﷺ used to like solitude.[98]

46. In Majmaʿ al-Bayan: From Umm Salamah who said: The Holy Prophet ﷺ would neither stand nor sit, come nor go but that he would say: *'SubhanAllāhi wa Bihamdih. Astaghfirullaha wa Atubu ilayh'* (Glory and praise be to Allāh. I seek forgiveness from Allāh and turn to Him). So we asked him about this and he ﷺ said: "I have been commanded to do it," then he recited *'Idha Jā'a Nasrullahi wal Fath'* (Sūrah al-Nasr).[99]

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[92] Makārim al-Akhlāq: 22
[93] Ibid.
[94] Makārim al-Akhlāq: 20
[95] Majmaʿ al-Bayān 6:345 – Sūrat al-Ḥijr (15)
[96] Majmaʿ al-Bayān 6:347 – Sūrat al-Ḥijr (15)
[97] Majmaʿ al-Bayān 1:333 – Sūrat al-Qalam (68)
[98] Biḥār al-Anwār 41:16
[99] Majmaʿ al-Bayān 10:554 – Sūrat al-Naṣr (110)

47. In al-Biḥar, from Kanz al-Karājiki: He ﷺ said: My Lord asked me to adopt seven things: He asked me to be sincere in private and in the open, that I should forgive the one who wrongs me, give the one who deprives me, rebuild the relationship with the one who cuts me off, and that my silence should be in thought and my observation should be in understanding.[100]

48. In al-Manāqib: He ﷺ used to mend his shoes, patch his clothes, open the door (of his house when someone came), milk the ewe, restrain the camel in order to milk it and grind the wheat (into flour) with the servant when he became tired.

He would place his own water for ablution (by his bedside) at night. Nobody would walk with a quicker pace than him. He would not sit leaning on anything. He would assist in the household chores and used to cut the meat.

When he sat to eat, he would sit with humility, and he would lick his fingers (after eating) and he never belched – ever. He would accept the invitation of the free man and the slave alike, even if it were only for the fore leg or trotters (of sheep). He would accept any gift. Even if it was only a small amount of milk, he would drink it; but he would not accept charity. He would never stare at anyone's face. He would get angry for his Lord, not for himself.

He used to tie a stone on his stomach from hunger. He ate whatever was present and did not turn it away. He did not wear two clothes (at one time). He wore a striped Yemeni garment and (at times) he wore a fringed woolen garment, and sometimes he wore coarse garments made from cotton and linen. Most of his clothes were white. He would wear a cap under the turban. He would put on his shirt from the right side. He had special clothes for Fridays and when he wore new clothes, he would give his old ones to the needy. He had a cloak that would be folded into two and laid out wherever he wanted to sit. He used to wear a silver ring on the little finger of his right hand.

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[100] Biḥār al-Anwār 77:170, Tuḥf al-'Uqūl: 36

He loved watermelons and hated foul odors. He would brush his teeth when performing the ablution. When he rode on a mount, he would make his servant or someone else sit behind him, and he rode on whatever mount was available, be it a horse, a mule or a donkey. He would ride on the bridled donkey without a saddle.

He would (sometimes) walk barefooted, without a cloak, turban or cap. He used to participate in the funeral procession and would visit the sick in the furthest corners of the city. He would sit with the poor and eat with them, and would feed them with his own hand. He would honor those who had the best and most virtuous character. He would be intimate with the respectful people and treated them with affection. He would keep close ties with his near relatives without giving them undue preference over others, unless he was commanded (to do so) by Allāh.

He would not be harsh towards anyone and would accept the apology of the one who sought pardon from him. Of all people, he used to smile the most - except when the Qurʾān was being revealed to him and when he was exhorting or admonishing the people. He would sometimes laugh (but) without guffawing.

He would not eat better food or wear better clothes than his male or female servants. He did not offend anyone with an insult nor did he curse any woman or servant with an imprecation. The people did not blame anyone but that he said: "Leave him." Nobody came to him, whether a freeman or a slave, but that he would endeavor to meet his (or her) need. He was neither impolite nor discourteous, nor clamorous in the marketplace. He never responded to evil with evil but rather he would forgive and turn away. He would start by greeting (with the salām) whomever he met.

He would bear patiently with whoever came and expressed his needs to him ﷺ until the person left. He would never take back his hand from anyone who held it, until the person left his hand himself and when he met a Muslim he would start with a handshake.

He would neither stand nor sit except by remembering Allāh. When someone came to sit with him while he was praying, he would shorten the prayer and turn to him saying: "Do you need something?" Most of the time he would sit placing both his shanks upright (clasping them with his

arms). He would sit (in the first empty space) at the end of the assembly, and he would mostly sit facing the Qiblah.

He would honor the person who came to visit him, sometimes even laying out his cloak for him or giving him the cushion that he was sitting on. He always spoke the truth - in happiness and in anger.

He used to eat cucumbers with fresh dates and salt. The fruits that he liked the most were watermelons and grapes, and most of his meals consisted of water and dry dates. He would (sometimes) have dry dates with milk and he called these 'the two good nourishments.' The food that he liked the most was meat and he would eat '*Tharid'* (a dish of soup and sopped bread) with meat. He also liked pumpkin. He would eat the meat of the hunted animals but he would not hunt himself. He (sometimes) used to eat bread and clarified butter. From the (meat of the) sheep, he liked the foreleg and the shoulder. From the cooked (foods) he liked the gourd. From the condiments he liked vinegar. From the dates he liked the *'Ajwah'* (a variety of dates grown in al-Madinah) and from the vegetables he liked endive, chicory and purslane.[101]

49. al-Shaykh Abū al-Fattuḥ al-Rāzī in his Tafsīr: He ﷺ used to say: "O Allāh! Make me live in poverty and die in poverty, and resurrect me in the group of the poor."[102]

50. Also: From ʿAbdillāh ibn Abī Awfā who said: If someone brought money (to be given) for charity to the Holy Prophet ﷺ, he would say: "O Allāh! Send your blessings on the family of so-and-so."[103]

51. In al-Makārim: The Holy Prophet ﷺ liked optimism and disliked foreboding.[104]

52. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: If someone spoke a lie in front of the Holy Prophet ﷺ he would smile and say: "He is surely speaking something."[105]

[101] Manāqib Āle Abī Ṭālib 1:147
[102] al-Nūrī has quoted this in al-Mustadrak 7:203, Fayḍ al-Qādir 2:103
[103] al- Nūrī has quoted this in al-Mustadrak 7:136
[104] Makārim al-Akhlāq: 350
[105] al-Jaʿfariyāt: 169

53. In al-Makārim: From Ibn ʿAbbās who said: When the Noble Prophet ﷺ spoke something or was asked about a matter, he would repeat it thrice in order to ensure that it has been clearly understood.[106]

54. ʿAlī ibn Ibrāhīm in his Tafsīr: When the companions of the Holy Prophet ﷺ came to him they would say to him: "Have a good morning and a good evening" - and this was the greeting of the Age of Ignorance - so Allāh revealed: *'And when they come to you they greet you with a greeting that Allāh does not greet you with.'*[107] So the Holy Prophet ﷺ said to them: "Allāh has changed this with something better for us: the greeting of the people of paradise (which is) *'As-Salāmu ʿAlaykum.'*"[108]

Note: It has been mentioned in the section on his ﷺ character from al-Ṣadūq in Maʿāni al-Akhbār that he ﷺ would hasten to salute (say salām to) whoever met him.[109]

55. al-Shaykh Abū al-Fattuḥ in his Tafsīr: From the Holy Prophet ﷺ that when someone from among the Muslims saluted him and said: *'Salāmun ʿAlayka'* he would reply: *'Wa ʿAlayka al-Salām wa Rahmatullah.'* And if he said: *'As-Salāmu ʿAlayka wa Rahmatullah'*, the Holy Prophet ﷺ replied: *'Wa ʿAlayka al-Salām wa Rahmatullahi wa Barakātuh.'* This is how he used to add something more to his reply to the one who saluted him.[110]

56. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: When the Noble Prophet ﷺ was given the good news of the birth of a baby girl he said: "This is a mercy, and Allāh is the Guarantor for her sustenance."[111]

57. Ibn Abī al-Jamhur in Durar al-Laʿāli: The Holy Prophet ﷺ said: "I have been commanded to take charity from the rich from among you and give it to the poor from among you."[112]

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[106] Makārim al-Akhlāq: 20
[107] Sūrat al-Mujādilah (58): 8
[108] Tafsīr al-Qummī 2:355 – Sūrat al-Mujādilah
[109] Maʿāni al-Akhbār: 81
[110] al-Nūrī quotes this in al-Mustadrak 8:371
[111] al-Jaʿfariyāt: 189
[112] We do not have this reference.

58. In al-Kāfī: In his narration from ʿAbd al-Karīm ibn ʿUtbah al-Hāshimī in a ḥadīth from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ divided and distributed the charity of the people of the desert between the (poor) people of the desert and the charity of the people of the city between the (poor) people of the city.[113]

Note: This has been narrated in exactly the same way by Aḥmad ibn ʿAlī ibn Abī Ṭālib in al-Iḥtijāj.[114]

59. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Ibn ʿAbbās from the Holy Prophet ﷺ who said: "I have been educated by Allāh, and ʿAlī has been educated by me. My Lord commanded me to be generous and righteous and forbade me from miserliness and cruelty."[115]

60. al-Shaykh Abū al-Fattuḥ in his Tafsīr: From Abū Saʿīd al-Khudrī in a ḥadīth from the Holy Prophet ﷺ: "When a person asks from us, we will not conceal from him anything that we have."[116]

Note: This has also been narrated in Fiqh al-Riḍā.[117]

61. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: Whenever the Noble Prophet ﷺ forgot something he would put his forehead in the palm of his hand and say: *'Allāhumma laka al-Ḥamd, Ya Mudhakkir al-Shai wa Fāʿilahu, Dhakkirni mā Nasītu'* (O Allāh! All praise be to You, O Reminder of the thing and its Doer, remind me what I have forgotten).[118]

62. In Amāli al-Ṣadūq: In his narration from Ghayath ibn Ibrāhīm from al-Ṣādiq Jaʿfar ibn Muḥammad, from his father, from his fathers عليهم السلام who said: The Holy Prophet ﷺ said: "Allāh ﷻ disliked for me six qualities and I disliked them for my successors from my descendants and their followers after me: Playing around in the prayer (i.e. taking it lightly), speaking obscenities while fasting, desiring praise after giving charity,

[113] al-Kāfī 5:27
[114] al-Iḥtijāj: 364
[115] Makārim al-Akhlāq: 17
[116] al-Nūrī has quoted this in al-Mustadrak 7:223
[117] Fiqh al-Imām al-Riḍā: 365
[118] al-Jaʿfariyāt: 217

coming to the masjids in the state of *Janābah* (ritual impurity), looking into the houses (of others) and laughing between the graves."[119]

63. In Tuḥf al-ʿUqūl: From al-Ṣādiq عليه السلام: Four things are from the *akhlāq* of the prophets عليهم السلام: Righteousness, generosity, patience in times of calamity and standing up for the rights of a believer.[120]

64. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام: The Holy Prophet ﷺ wore his ring with the stone facing the inside of his hand and he would look at it often.[121]

65. In Tafsīr al-'Ayyāshi: From Samā'ah from Abī ʿAbdillāh عليه السلام from his father: The Holy Prophet ﷺ used to dislike cutting the date palm at night and harvesting the crop at night.[122]

66. In al-Maḥāsin: In his narration from ʿAbdillāh ibn al-Qāsim al-Jaʿfari from his father who said: When the fruits had ripened, the Holy Prophet ﷺ ordered that an opening be made in the wall of the garden (so that others may benefit).[123]

67. In Qurb al-Isnād: From Abī al-Bukhturī from Jaʿfar from his father عليه السلام who said: ʿAlī ibn Abī Ṭālib عليه السلام said: Some people used to come to the Noble Prophet ﷺ with nothing in their possession, so the Anṣār said: "Why don't we donate a bunch of dates from every garden for these people!" So this became the *sunnah* up to today.[124]

68. In ʿAwārif al-Maʿārif: Jibraʾīl عليه السلام said: There is not a house on earth that I have not investigated, and I have not found anyone more passionate in his giving charity from his possessions than the Prophet of Allāh ﷺ.[125]

[119] Amālī al-Ṣadūq: 60, al-Maḥāsin: 10, al-Tahdhīb 4:195
[120] Tuḥf al-ʿUqūl: 375
[121] al-Jaʿfariyāt: 185
[122] Tafsīr al-ʿAyyāshī: 379 – Sūrat al-Anʿām (6)
[123] al-Maḥāsin: 528
[124] Qurb al-Isnād: 66
[125] ʿAwārif al-Maʿārif: 239

69. In al-Jaʿfariyāt: In his narration from ʿAlī ibn al-Ḥusayn from his father from ʿAlī عليه السلام who said: When a beggar would come to the Holy Prophet ﷺ he would say: “No excuse, no excuse.”[126]

70. In ʿAwārif al-Maʿārif: From Jābir who said: The Holy Prophet ﷺ was never asked for something to which he replied: “No”. Ibn ʿUtaybah said: If he did not have it he would promise to get it.[127]

71. Also: If he ﷺ wanted to send a (military) detachment, he would send it early in the morning.[128]

72. In al-Kāfī: In his narration from al-Sakūnī from Abī ʿAbdillāh عليه السلام: When the Noble Prophet ﷺ sent a military detachment he would pray for them (to succeed).[129]

73. In Qurb al-Isnād: From al-Rayyān ibn al-Salt who said: I heard al-Riḍā عليه السلام saying: When the Holy Prophet ﷺ dispatched an army he would appoint a commander, then he would send with him one of his trusted companions to keep an eye and bring back the information to him.[130]

74. In al-Kāfī: In his narration from Masʿadah ibn Ṣadaqah from Abī ʿAbdillāh عليه السلام who said: When the Holy Prophet ﷺ wanted to dispatch a contingent, he would instruct the commander to fear Allāh عزّ وجلّ with regards to himself and then with regards to all his companions. Then he would say: “Start in the name of Allāh and fight the disbelievers in the way of Allāh. Do not be treacherous and do not act unfaithfully. Do not mutilate the bodies of the dead and do not kill any child or any person who has secluded himself in the mountains. Do not burn any palm tree and do not flood it with water. Do not cut any fruit-bearing plant, and do not burn the crop because you never know - you may need it (later). Do not hamstring any animal, the meat of which is permissible to eat, except for that which you need for food. When you meet the enemy of the Muslims, invite them to accept one of the three options (accepting

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[126] al-Jaʿfariyāt: 57
[127] ʿAwarif al-Maʿārif: 239
[128] Ibid., 126
[129] al-Kāfī 29:5
[130] Qurb al-Isnād: 148

Islam, agreeing to pay the Jizya Tax or turning back), and if they respond to this then accept it from them and leave them."[131]

Note: This has also been narrated in al-Tahdhīb, al-Maḥāsin and al-Daʿāim.[132]

75. In al-Jaʿfariyāt: In his narration from ʿAlī ibn Abī Ṭālib عليه السلام: When the Noble Prophet ﷺ came fact to face with the enemy in battle, he would mobilize the foot-soldiers, those on horseback and those riding on camels, then he would say: "O Allāh! You are my Protector and Helper and Guardian. O Allāh! By Your will do I attack and by Your will do I fight."[133]

Note: The first part has also been narrated in al-Daʿāim.

76. In al-Majmaʿ: Qatādah said: When the Holy Prophet ﷺ witnessed a battle he said: "My Lord! Judge with the Truth."[134]

77. In Nahj al-Balāghah: In his عليه السلام letter to Muʿāwiyah: ...When the fighting became fierce and the people began to retreat, the Holy Prophet ﷺ would send members of his family to the forefront and through them the companions would be protected from the attacks of the swords and spears.[135]

78. In al-Manāqib: In the ḥadīth of the allegiance of Maʿmun, from al-Riḍā عليه السلام: "This is how the Holy Prophet ﷺ took the allegiance from the people," then he عليه السلام took their allegiance by placing his hand over their hands.[136]

79. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: The Holy Prophet ﷺ would not touch the hands of women, so when he wanted to take their pledge of allegiance, he brought a bowl of water then he dipped

[131] al-Kāfī 5:29
[132] Tahdhīb al-Aḥkām 6:138, al-Maḥāsin: 355, Daʿāim al-Islām 1:369
[133] al-Jaʿfariyāt: 217
[134] Majmaʿ al-Bayān 7:68 – Sūrat al-Anbiyā' (21)
[135] Nahj al-Balāghah: 368
[136] Manāqib Āle Abī Ṭālib 4:364

his hands in it and then removed them. He then said: "Dip your hands in it and you will have pledged your allegiance."[137]

Note: Ibn Shaʿbah has also narrated it in Tuḥf al-ʿUqūl.[138]

80. In al-Daʿāim: From the Noble Prophet ﷺ that from among the conditions he would make when taking the pledge of allegiance from women was that they would not talk with men except for those who were *maḥram* for them.[139]

81. In Jāmiʿ al-Akhbār: From Ibn ʿAbbās who said: When the Holy Prophet ﷺ saw someone who impressed him, he said: "Does he have a profession (by which he earns his living)?" If they said: "No", he ﷺ would say: "He has fallen in my eyes." Someone asked: "How is that O Prophet of Allāh?" He replied: "Because if a believer does not have a profession, he uses his religion (to earn his livelihood)."[140]

82. In Daʿāim al-Islām: From Abī ʿAbdillāh عليه السلام who said: "Giving loans and accommodating guests is from the *sunnah*."[141]

83. In Majmaʿ al-Baḥraīn: When the Holy Prophet ﷺ got bad *dirhams* (silver coins) in a loan, he repaid it with good ones.[142]

84. In Tafsīr al-ʿAyyāshī: From Abī Jamīlah, from some of his companions, from one of the two infallibles عليهما السلام who said: The Holy Prophet ﷺ said: "Allāh تعالى revealed to me that I should love four (people): ʿAlī, Abā Dharr, Salmān and Miqdād."[143]

Note: al-Ṭabarī has narrated this in the book al-Imāmah.[144]

85. In the book of Jaʿfar ibn Muḥammad ibn Shuraih al-Ḥadhramī: From Jābir who said: Abū Jaʿfar عليه السلام said: The Prophet of Allāh ﷺ said:

[137] al-Jaʿfariyāt: 80
[138] Tuḥf al-ʿUqūl: 457
[139] Daʿāim al-Islam 2:214
[140] Jāmiʿ al-Akhbār: 390, al-Mustadrak 13:11
[141] Daʿāim al-Islām 2:489, al-Mustadrak 13:395
[142] Majmaʿ al-Baḥraīn 5:439
[143] Tafsīr al-ʿAyyāshī 1:328 – Sūrat al-Māʾidah (5)
[144] We did not find this, and we found it in al-Ikhtisās: 9-13

Jibraʾīl came to me and said: "Allāh ﷻ commands you to love ʿAlī and to instruct others to love and befriend him."[145]

86. Also: From ʿAbdillāh ibn Ṭalhah al-Nahdī from Abī ʿAbdillāh عليه السلام: the Holy Prophet ﷺ said: "My Lord commanded me to adopt seven qualities: Love for the poor and closeness to them; that I should recite *'La Hawla wa La Quwwata illa Billah'* (There is no might and no power but Allāh) often; that I should keep in contact with my close relatives even if they cut me off; that I should look at those who are below me and not look at those who are above me; that in the way of Allāh, I should not be affected by the reproach of the one who reproaches; that I should speak the truth even if it is bitter and that I should not ask anyone for anything."[146]

87. In ʿAwārif al-Maʿārif: From the Noble Prophet ﷺ: If you are able to start a new day and end it without having hatred in your heart towards anyone then do so. This is from my *sunnah*, and the one who makes alive my *sunnah* is has made me alive, and the one who makes me alive is (going to be) with me in paradise.[147]

88. When a community came to the Holy Prophet ﷺ with their charity he said: "O Allāh! Send your blessings on the family of so-and-so."[148]

89. al-Ḥasan عليه السلام said: "Whenever the '*Aṣḥāb al-Ukhdūd'* (Makers of the Pit) were mentioned in the presence of the Holy Prophet ﷺ, he would seek refuge with Allāh from the severity of the chastisement."[149]

90. The Noble Prophet ﷺ came out to the people with Amīr al-Muʾminīn عليه السلام for the prayer and also on the day when he warned his relatives (in order to declare that he was the lawful successor).[150]

91. When Halīma (the wet-nurse of the Prophet) came to the Holy Prophet ﷺ he honored her and after the Hijrah, the Prophet of Allāh

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[145] al-Uṣūl al-Sittata ʿAshar: 62
[146] Ibid., 75
[147] ʿAwārif al-Maʿārif: 47
[148] al-Durr al-Manthur 3:275 – Sūrat al-Tawbah (9)
[149] Biḥār al-Anwār 14:443
[150] al-Sīrah al-Nabawiyyah of Ibn Hāshim 1:229

ﷺ used to send her clothes as gifts until she passed away after the conquest of Khaībar.[151]

92. He ﷺ said: "There has been no prophet but that he had tended sheep." Someone said: "Including you, O Prophet of Allāh?" He ﷺ said: "Incuding me."[152]

93. Abū Dāwūd narrated: The Holy Prophet ﷺ had a hundred sheep and he did not want more. Whenever a lamb was born, he would slaughter a sheep in its place.[153]

94. In al-Biḥār: From al-Ṣādiq عليه السلام who said: "We are a community that asks Allāh for what we love for the ones we love, so He bestows it to us. If He loves that which we dislike for the ones we love, we are pleased with it."[154]

95. From al-Kāfī: In his narration from Maʿmar ibn Khallād, from al-Riḍā عليه السلام who said: The Holy Prophet ﷺ would start the day by asking his companions: "Are there glad tidings?" And by this he meant dreams.[155]

96. In al-Mustatraf: When news of a person reached the Holy Prophet ﷺ, he did not say: "What a state is so-and-so in!" rather he would say: "What a state are the people in! They are speaking thus ..." so as not to humiliate anyone.[156]

97. In the Kashkūl of al-Shaykh al-Bahāʾī from al-Iḥyā in Kitāb al-ʿUzlah: The Master of the Messengers ﷺ used to buy a thing and carry it himself so his companion would say to him: "Give it to me to carry O Prophet of Allāh!" and he would say: "The owner of the merchandise is more duty-bound to carry it."[157]

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[151] Biḥār al-Anwār 15:384
[152] Ibid., 64:117
[153] Ibid., 64:116
[154] Ibid., 82:133
[155] al-Kāfī 8:90
[156] al-Mustatraf 1:116
[157] al-Kashkul li al-Shaykh al-Bahāʾi 2:308

98. In al-Majmaʿ: From Muqātil: When Sūrah al-Naṣr was revealed, he ﷺ recited it to his companions and they became happy and rejoiced, but when al-ʿAbbās heard it, he cried, so he ﷺ asked: "What has made you cry O uncle?" He said: "I think you have announced your own death O Prophet of Allāh!" He ﷺ said: "It is as you say." And he lived for two years after this and was not seen laughing or rejoicing even once.[158]

99. In al-Mizān: It has been narrated by both the sects that the Noble Prophet ﷺ used to augur positively and would instruct others to do the same. He would forbid foreboding, instructing the people to ignore it and to put their trust in Allāh ﷻ.[159]

100. The Holy Prophet ﷺ never used to forebode, and he would augur positively. When he had left for Madīnah, the Quraysh kept a reward of a hundred camels to the one who would capture him and bring him back to them. So Buraydah rode out with seventy of his followers from the Banī Sahm and met with the Prophet of Allāh ﷺ and the Holy Prophet ﷺ asked him: "Who are you?" He said: "I am Buraydah", so the Holy Prophet ﷺ turned to Abī Bakr and said: "O Aba Bakr! Our matter has become easy and better". Then he ﷺ said: "What tribe are you from?" He replied: "From Aslam". He ﷺ: "We have safety (*salām*)". He ﷺ then asked: "From which family?" He said: "From Banī Sahm". He ﷺ said: "May you receive your good portion (*sahm*)". Then Buraydah asked the Holy Prophet ﷺ: "Who are you?" He replied: "I am Muḥammad ibn ʿAbdillāh the Prophet of Allāh." Buraydah said: "I bear witness that there is no god but Allāh and I bear witness that Muḥammad is his servant and messenger." Buraydah and all those who were with him became Muslims. The next day (when they were near Madīnah), Buraydah told the Noble Prophet ﷺ: "Do not enter Madīnah except with a flag ..."[160]

101. In al-Majmaʿ: The Holy Prophet ﷺ used to dislike that there should be any foul smell coming from him because the angels used to visit to him.[161]

[158] Majmaʿ al-Bayān 10:554 – Sūrat al-Nasr (110)
[159] Tafsīr al-Mizān 6:119 – Sūrat al-Māʾidah (5)
[160] Biḥār al-Anwār 19:40
[161] Majmaʿ al-Bayān 10:313 – Sūrat al-Taḥrīm (66)

102. From Ikmāl al-Dīn: In his narration from al-Sayrafī in a lengthy ḥadīth from al-Ṣādiq عليه السلام ... (Regarding the verse:) *'He said: 'Indeed I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that will be up to you, and I do not want to be hard on you. God willing, you will find me to be one of the righteous.'*[162] It is narrated that he fulfilled the more complete of the two terms (i.e. ten years) because the prophets عليهم السلام do not perform an action but that they do it with excellence and completion.[163]

103. In al-Kāfī: In his narration from Abān from Abī ʿAbdillāh عليه السلام in a ḥadīth on the conditions of the pledge of allegiance for the women, he ﷺ said (to them): "Do not slap your cheeks and do not scratch you faces. Do not pull out your hair and do not tear the front of your garments. Do not blacken your clothes and do not cry out with screams (in times of adversity) ..."[164]

104. The Holy Prophet would debate with the Jews and the polytheists if they rebuked him and he would confute them.[165]

105. In al-Kāfī: In his narration from al-Rayyān ibn al-Salt who said: I heard al-Riḍā عليه السلام saying: Allāh did not send any prophet but with the forbidding of wine and the affirmation of (the belief in) al-Badā'[166] with respect to Allāh سبحانه وتعالى.[167]

106. In al-Kāfī: In his narration from Maʿmar ibn Khallād who said: I asked Abī al-Ḥasan al-Riḍā عليه السلام: "Should I supplicate for my parents (only) if they know (and follow) the truth?" He عليه السلام said: "Supplicate for them and be kind to them, and if they are alive and do not follow the truth, then guide them to it. For the Prophet of Allāh ﷺ said: Allāh سبحانه وتعالى

[162] Sūrat al-Qaṣaṣ: 27
[163] Kamāl al-Dīn wa Tamām al-Niʿmah 1:151
[164] al-Kāfī 5:527
[165] Biḥār al-Anwār 9:269, quoting from Tafsīr al-Imām al-ʿAskarī عليه السلام
[166] That Allah سبحانه وتعالى may change a previously decreed result to another. (Tr.)
[167] al-Kāfī 1:148

sent me with mercy not with recalcitrance (of a child towards his parents)."[168]

[168] Ibid., 2:159

GIFT

3

CLEANLINESS AND THE RULES OF BEAUTIFICATION

1. In al-Makārim: When the Holy Prophet ﷺ used to wash his head and beard, he would wash them with *'Sidr'* (Lotus jujube).[1]

2. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his fathers, from ʿAlī عليه السلام who said: The Holy Prophet ﷺ used to comb his hair and would mostly comb it with water saying: "Water is enough of a perfume for a believer."[2]

3. From al-Ṣadūq in al-Khisāl: Narrated from ʿAbd al-Raḥmān ibn al-Ḥajjāj from Abī ʿAbdillāh عليه السلام in (his explanation about) the words of Allāh سبحانه وتعالى *'Put on your adornement on every occasion of prayer'*[3], he said: "(It is) the combing of hair, for combing hair brings sustenance, improves the hair, fulfills the need, increases virility and stops phlegm. The Noble Prophet ﷺ used to comb below his beard forty times and from above it seven times and he would say: This increases the intellect and stops phlegm."[4]

Note: This has been narrated by al-Fattāl in al-Rawḍa with an incomplete chain.[5]

4. In al-Kāfī: Narrated from al-Sakunī from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ said: "It is the *sunnah* to trim the moustache until a little above the edge of the upper lip."[6]

[1] Makārim al-Akhlāq: 32,
[2] al-Jaʿfariyāt: 156
[3] Sūrat al-Aʿrāf (7): 31
[4] al-Khiṣāl: 268, Makārim al-Akhlāq: 70
[5] Rawḍat al-Wāʿiḍin: 308

5. In al-Faqih: The Holy Prophet ﷺ said: "The Magians cut off their beards and let their moustaches grow long, whereas we cut off out moustaches and let our beards grow."[7]

6. Also: It has been narrated: Burying hair, nails and blood is from the *sunnah*.[8]

7. In al-Kāfī: Narrated from Ibn ʿUqbah from his father from Abī ʿAbdillāh عليه السلام who said: "Clipping nails is from the *sunnah*."[9]

8. In al-Faqih: In his narration from Muḥammad ibn Muslim who asked Aba Jaʿfar عليه السلام about the dying of hair, so he said: "The Prophet of Allāh ﷺ used to dye his hair and here is some of his (dyed) hair which we have in our possession."[10]

9. Also: He said: The Holy Prophet ﷺ and Ḥusayn ibn ʿAlī and Abū Jaʿfar Muḥammad ibn ʿAlī عليهما السلام used to dye their hair with '*Katm*' (a type of dye made from a special plant) and ʿAlī ibn al-Ḥusayn عليه السلام used to dye his hair with henna and *Katm*.[11]

10. In al-Makārim: The Holy Prophet ﷺ would depilate the hair from his body. Someone would do this for him up to his waist-wrap and he would do the rest himself.[12]

11. In al-Kāfī: From Ḥudhaīfah ibn Manṣūr who said: I heard Aba ʿAbdillāh عليه السلام saying: The Noble Prophet ﷺ would depilate the pubic hair and the hair under the private parts every Friday.[13]

12. From al-Fattāl in Rawḍat al-Wāʿiḍīn: Abū ʿAbdillāh عليه السلام said: The *sunnah* regarding the use of a depilatory is to use it once every fifteen days. The one who has passed twenty days (because of not having money)

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[6] al-Kāfī 6:487, Tuḥf al-ʿUqūl: 100, Makārim al-Akhlāq: 67, al-Khisāl: The Four Hundred Hadith

[7] al-Faqih 1:130, Makārim al-Akhlāq: 67

[8] al-Faqih 1:128

[9] al-Kāfī 6:490

[10] al-Faqih 1:122, Makārim al-Akhlāq: 84

[11] al-Faqih 1:122, Makārim al-Akhlāq: 80

[12] Makārim al-Akhlāq: 35

[13] al-Kāfī 6:507

should take a loan, to which Allāh ﷻ will be the Guarantor, and depilate. The one who passes forty days without depilating (the excess body hair) is neither a believer not a disbeliever, and there is no dignity in this.[14]

13. In al-Faqih: ʿAlī عليه السلام said: Removal of hair from the armpits eliminates bad odor and is hygienic. It is a *sunnah* which the virtuous one ﷺ instructed (his followers to perform).[15]

14. In al-Kāfī: Narrated from Salīm al-Fazārī from someone from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would apply kohl with collyrium (to both his eyes) when he went to his bed, one after the other.[16]

15. Also: Narrated from Zurārah from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ used to apply kohl to his eyes before going to sleep, four times in the right eye and three times in the left.[17]

16. In al-Makārim: He said: The Holy Prophet ﷺ used to apply kohl in his right eye three times and in the left twice ... and he had a container of kohl which he used at night. The kohl that he used was made from collyrium.[18]

17. From al-Ḥusayn ibn Bastām in Ṭibb al-A'immah: Narrated from ʿAbdillāh ibn Maimun from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ had a kohl container from which he would take kohl every night and apply it thrice to both eyes before going to sleep.[19]

Note: The difference in the number of applications (of kohl) alludes to the difference in his ﷺ action at different times. The *sunnah* is the very action of applying kohl before going to sleep without doing it a specific number of times.[20]

18. In al-Faqih: al-Ṣādiq عليه السلام said: Four (actions) are from the *akhlāq* of the prophets: Applying perfume, shaving (the head) with a razor, removal

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[14] Rawḍat al-Wāʿiḍīn: 308, al-Kāfī 6:506, al-Faqih 1:119
[15] al-Faqih 1:120, al-Khisāl: The Four Hundred Ḥadīth, Makārim al-Akhlāq: 60
[16] al-Kāfī 6:493, Makārim al-Akhlāq: 46-47
[17] al-Kāfī 6:495
[18] Makārim al-Akhlāq: 34, Collyrium is a certain stone that is used as kohl.
[19] Ṭibb al-A'immah: 83
[20] Biḥār al-Anwār 76:95

of body hair with depilatory and being intimate with one's wife frequently.[21]

Note: There are numerous similar traditions. Some have already been mentioned and others will be mentioned in the coming sections.

19. In al-Kāfī: Narrated from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ had a container of musk and when he performed ablution he would take it with his wet hands. When he came out everyone knew that it was the Prophet of Allāh ﷺ because of his scent.[22]

20. In al-Makārim: He ﷺ would never be offered any perfume but that he would take it and apply some on himself and would say: "It has a good scent that is easy on the wearer." If he did not wish to apply it, he would just put (the tip of) his finger in the perfume and take a little from it.[23]

21. Also: He ﷺ would burn the incense of *'Ud al-Qamarī'* (a special type of incense).[24]

22. In Dhakhirat al-Maʿād: Musk was the perfume that he ﷺ loved the most.[25]

23. In al-Kāfī: Narrated from Isḥāq al-Tawil al-ʿAṭṭār from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would spend more on perfume than he would spend on food.[26]

24. Also: Narrated from Abī Basir from Abī ʿAbdillāh عليه السلام who said: Putting perfume on the moustache is from the *akhlāq* of the prophets and a (way of showing) respect to the two angels who record your deeds.[27]

25. Also: Narrated from al-Sakan al-Khazzāz who said: I heard Aba ʿAbdillāh عليه السلام saying: "It is a must for every believer to clip his nails, trim

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[21] al-Faqih 1:131, Makārim al-Akhlāq: 63, Tuḥf al-ʿUqūl: 442
[22] al-Kāfī 6:515, Makārim al-Akhlāq: 42
[23] Makārim al-Akhlāq: 34
[24] Ibid.
[25] We did not find this in Dhakhirat al-Maʿād, however al-Kulayni has narrated this in al-Kāfī 6:515
[26] al-Kāfī 6:512, Makārim al-Akhlāq: 43
[27] al-Kāfī 6:510, Makārim al-Akhlāq: 42

his moustache and apply some perfume every Friday. When it was Friday and the Holy Prophet ﷺ did not have any perfume, he would ask for some of his wives' perfume cream, which he mixed with water and put on his face."[28]

26. In al-Faqih: When it was Friday, if the Holy Prophet ﷺ did not have any perfume, he would ask for a cloth that had been dyed with saffron and he would sprinkle it with some water and then rub his hands on it and wipe his face with it.[29]

27. In al-Kāfī: Narrated from Isḥāq ibn ʿAmmār from Abī ʿAbdillāh عليه السلام who said: When perfume was brought for the Holy Prophet ﷺ on the day of Fiṭr, he would start by giving some to his wives (before using it himself).[30]

28. Also: Narrated from ʿIsā ibn ʿAbdillāh, from his father, from his grandfather, from ʿAlī عليه السلام who said: The Noble Prophet ﷺ would never turn down perfume and sweets.[31]

29. From al-Ghazālī in al-Iḥyā, in his recounting the *akhlāq* of the Holy Prophet ﷺ: He loved perfume and disliked foul odors.[32]

Note: From the numerous different narrations it can be seen that he ﷺ used to use a variety of different types of perfumes.

30. In al-Makārim: He said: The Holy Prophet ﷺ used to like applying oil on his hair and disliked dusty disheveled hair. He would say: "Applying oil removes distress."[33]

31. Also: He would apply different types of oil, and he would start by putting oil on his head before his beard, saying: "The head before the beard."[34]

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[28] al-Kāfī 6:511
[29] al-Faqih 1:465
[30] al-Kāfī 4:170
[31] Ibid., 6:513
[32] Iḥyā ʿUlūm al-Dīn 2:358
[33] Makārim al-Akhlāq: 34
[34] Ibid.

32. Also: He would oil his hair with oil of the violet and would say: "It is the best of oils."[35]

33. Also: When he applied oil, he would start with his eyebrows, then his moustache, then he would put some in his nose and smell it, then he would apply the oil on his head.[36]

34. Also: He would apply oil on his eyebrows to get relief from a headache. He applied a different oil on his moustache from the one he used for his beard.[37]

Addendum to this Section

1. In Tuḥf al-ʿUqūl: From al-Riḍā عليه السلام: Good hygiene is from the *akhlāq* of the prophets.[38]

2. In al-Faqih: al-Ṣādiq عليه السلام said: Four (actions) are from the *sunan* of the messengers: Applying perfume, brushing teeth, (being close to) women and (using) henna.[39]

3. In al-Daʾāim: The Holy Prophet صلى الله عليه وآله would use perfume so much that it would change the color of his beard and hair to yellowish color.[40]

Note: There is a similar narration in Qurb al-Isnād.[41]

4. In al-Makārim: The Holy Prophet صلى الله عليه وآله used to comb his hair with the *'Midrā'* (a type of comb) ... and he would sometimes comb his beard twice in one day. He would put the comb under his pillow after combing his hair with it.[42]

5. In al-Kāfī: In his narration from Amr ibn Thābit from Abī ʿAbdillāh عليه السلام: I said (to him): "They narrate that parting the hair is from the

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[35] Ibid.
[36] Ibid.
[37] Ibid.
[38] Tuḥf al-ʿUqūl: 442
[39] al-Faqih 1:52, Makārim al-Akhlāq: 49, al-Jaʿfariyāt: 16, Daʾāim al-Islām 1:119, Lubb al-Lubāb 2:531
[40] Daʾāim al-Islām 2:166
[41] Qurb al-Isnād: 70
[42] Makārim al-Akhlāq: 33

sunnah." [He عليه السلام said: "From the *sunnah*?"] I said: "They claim that the Noble Prophet ﷺ parted his hair." He said: "The Holy Prophet ﷺ did not part his hair and the prophets عليهم السلام never kept their hair in this way."[43]

Note: This ḥadīth has also been narrated in al-Makārim.[44]

6. Also: From Ayyūb ibn Hārūn: I asked Abā ʿAbdillāh عليه السلام: "Did the Holy Prophet ﷺ part his hair?" He said: "No, because if the Holy Prophet's ﷺ hair became long, it would reach his earlobes (and he would never let it grow more than that)."[45]

Note: al-Ṭabarsī has narrated this in al-Makārim.[46]

7. In the book al-Taʿrīf of al-Safwānī: When cutting his hair, he ﷺ would start from the front part of his head, as this is from the *sunan* of the prophets عليهم السلام.[47]

Note: Zayd al-Narsī has narrated it in his Asl, from Abī al-Ḥasan عليه السلام.[48]

8. In al-Kāfī: In his narration from Abī Baṣīr who said: I asked Aba ʿAbdillāh عليه السلام: "Is the parting of hair from the *sunnah*?" He said: "No." I said: "Did the Holy Prophet ﷺ ever part his hair?" He said: "Yes." I said: "How is it that the Noble Prophet ﷺ parted his hair yet it is not from the *sunnah*?" He said: "If one goes through what the Holy Prophet ﷺ went through then let him part his hair as the Holy Prophet ﷺ parted his hair. It is only then that he has practiced the *sunnah* of the Holy Prophet ﷺ otherwise he has not." I said: "How is this?" He said: "When the Holy Prophet ﷺ was turned away from the Kaʿba despite having already brought a sacrifice and worn the Iḥrām, Allāh تعالى showed him the vision that He informed him about in His book, when He said: *'Certainly God has fulfilled His Apostle's vision in all truth: You will surely enter the Sacred Masjid, God willing, in safety, with your heads*

[43] al-Kāfī 6:486
[44] Makārim al-Akhlāq: 71
[45] al-Kāfī 6:485
[46] Makārim al-Akhlāq: 70
[47] al-Taʿrīf: 4
[48] al-Uṣūl al-Sittata ʿAshar: 56

shaven or hair cropped, without any fear. So He knew what you did not know, and He assigned [you] besides that a victory near at hand.[49] Thus the Noble Prophet ﷺ knew that Allāh would fulfill for him what He had shown him. It was after this that he let the hair on his head grow long when he wore the Iḥrām, waiting to shave it off in the Ḥaram (in Makkah) as Allāh ﷻ promised him. After he had shaved it, he did not let his hair grow again and he had not done so before this either."[50]

9. Also: In his narration from Hafs al-Aʿwar who said: I asked Abā ʿAbdillāh عليه السلام about dying the beard and the head – is it from the *sunnah*? He said: "Yes".[51]

Note: al-Ṭabarsī has narrated this in al-Makārim.[52]

10. In al-Khisāl: From ʿAishah: The Holy Prophet ﷺ would order the burying of seven things from the human being: the hair, nails, blood, menstrual blood, placenta (after pregnancy), teeth and the clots (of miscarriage).[53]

11. In al-Kāfī: In his narration from ʿAbdillāh ibn Abī Yaʿfur who said: We were in Madīnah discussing with Zurārah about the plucking and shaving of armpit hair. I said: "Shaving it off is better." Zurārah said: "Plucking it out is better." So we sought permission to meet with Abī ʿAbdillāh عليه السلام and he permitted us to see him. He was in the bathhouse at the time, depilating his armpits. I said to Zurārah: "Does this suffice (as evidence that I am right)?" He said: "No, maybe he did this whereas it may not be permissible for me to do this." He عليه السلام said: "What is going on with you (two)?" So I replied: "Zurārah was debating with me regarding the plucking out and shaving of (hair from) the armpits. I said that shaving it is better and he said that plucking it out is better." He عليه السلام said: "You have arrived at the *sunnah* and Zurārah has missed it. Shaving

[49] Sūrat al-Fatḥ (48): 27
[50] al-Kāfī 6:486
[51] Ibid., 6:481
[52] Makārim al-Akhlāq: 83
[53] al-Khisāl: 340

it is better than plucking out (the hair) and depilating it is better than shaving it."[54]

Note: al-Shaykh al-Ṣadūq narrated this in al-ʿIlal.[55]

12. Also: In his narration from Yāsir from Abī al-Ḥasan عليه السلام who said: The Holy Prophet ﷺ said: My beloved Jibraʾīl said to me: "Apply perfume on alternative days and you must apply perfume every Friday without fail."[56]

13. In al-Makārim: The Holy Prophet ﷺ said to ʿAlī عليه السلام: "O ʿAlī! You must apply perfume every Friday as this is from my *sunnah*. Good deeds will be written for you as long as the scent (of the perfume) is present from you."[57]

14. Also: From Anas who said: When the Holy Prophet ﷺ was given an aromatic plant, he would smell its scent and return it, except for the Marjoram which he would not return.[58]

15. In al-Biḥār from Risālah al-Shahīd al-Thānīi: He ﷺ would clip his nails and trim his moustache on Fridays before coming out for the Friday prayer.[59]

16. al-Shaykh Fakhr al-Dīn in al-Muntakhab, in a ḥadīth from a Christian man: I asked some of his ﷺ companions: "What is the gift he prefers the most?" They said: "Perfume is what he likes more than anything else and he has a special relish for it."[60]

17. In al-Khisāl: In his narration form al-Ḥasan ibn al-Jahm who said: Abū al-Ḥasan Musa ibn Jaʿfar عليه السلام said: Five things are from the *sunnah* concerning the head and five concerning the body. As for the *sunnah* concerning the head, they are: brushing the teeth, trimming the moustache, combing the hair, rinsing the mouth and clearing the

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[54] al-Kāfī 6:508
[55] ʿIlal al-Sharaʿī
[56] al-Kāfī 6:511, al-Mustadrak 6:48
[57] Makārim al-Akhlāq: 43
[58] Ibid., 45
[59] Biḥār al-Anwār 89:358, al-Mustadrak 6:46
[60] al-Muntakhab: 64

nostrils. The ones concerning the body are: circumcision, shaving off the pubic hair, removing hair from the armpits, clipping the nails and cleaning oneself of all impurities after visiting the toilet.[61]

18. Fiqh al-Riḍā عليه السلام: Be careful to practice the *sunan* of Friday, and these are seven: intimacy with the wife, washing the head and beard with marsh mallow, trimming the moustache, clipping the nails, changing clothes and applying perfume.[62]

19. al-Shahīd al-Thānī in Risālat Aʿmāl Yawm al-Jumuʿah: He ﷺ used to clip his nails and trim his moustache on Friday before coming to the (Friday) prayer.[63]

20. Jaʿfar ibn Aḥmad in the book 'al-ʿArūs': From the Noble Prophet ﷺ who said: My beloved Jibraʾīl said to me: "Apply perfume on alternative days, and on Fridays it is a must (to do so)."[64]

21. Also: From Abī ʿAbdillāh عليه السلام who said: It is from the *sunnah* to send salutations (*ṣalawāt*) on the Holy Prophet and his progeny every Friday one thousand times, and on other days a hundred times.[65]

Note: al-Shaykh al-Ṭūsī has narrated this in al-Tahdhīb in his narration from ʿUmar ibn Yazīd from Abī ʿAbdillāh عليه السلام.[66]

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[61] al-Khisāl: 271
[62] Fiqh al-Riḍā: 128
[63] al-Mustadrak 6:45
[64] Ibid., 6:48
[65] Ibid., 6:71
[66] al-Tahdhīb 3:4

4

TRAVELLING AND ITS ĀDĀB

1. From al-Ṣadūq in al-Faqih: In his narration from ʿAbdillāh ibn Sulaymān from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ used to travel on Thursdays.[1]

Note: There are many similar narrations.[2]

2. From Ibn Ṭāwūs in Amān al-Akhtār and Miṣbāḥ al-Zāʾir: The author of the book ʿAwārif al-Maʿārif has reported: When the Noble Prophet ﷺ used to travel, he would carry with him five things: a mirror, a kohl container, a comb and a *siwāk* (tooth-brush). In another narration he added: a pair of scissors.[3]

Note: Similar narrations have been mentioned in Makārim al-Akhlāq and al-Jaʿfariyāt.[4]

3. In al-Makārim: From Ibn ʿAbbās who said: When the Holy Prophet ﷺ walked, it would be known by his gait that he is neither feeble nor lazy.[5]

Note: It has been reported in numerous narrations that he ﷺ would walk inclining forward (signifying strength) with a brisk pace as if he was descending a slope.

4. In al-Makārim, quoting from Kitāb al-Nubuwwah: The Holy Prophet ﷺ used to like riding on an unsaddled donkey (using only the saddle blanket).[6]

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[1] al-Faqih 2:266, Makārim al-Akhlāq: 240, ʿAwārif al-Maʿārif: 126
[2] ʿUyūn Akhbār al-Riḍā 2:37
[3] al-Amān: 54, Misbāh al-Zāʾir: 28, Daʾāim al-Islām 1:118 and 2:165
[4] Makārim al-Akhlāq: 35, al-Jaʿfariyāt: 185
[5] Makārim al-Akhlāq: 22
[6] Ibid., 24

5. In al-Kāfī: Narrated from Ismā'il ibn Hammām from Abī al-Ḥasan عليه السلام who said: The Holy Prophet ﷺ would take the route of '*Dhabb'* (the mountain where Masjid al-Khīf is located) on his way from Mina and he would return from the path between *'Ma'zamayn'* (between Mashʿar and ʿArafah). And whenever he traveled to a place using one route, he would not return using the same route.[7]

Note: This has also been narrated by al-Ṣadūq with an incomplete chain of narrators[8]. He has also narrated something similar from al-Riḍā عليه السلام

6. In al-Biḥār: When he ﷺ intended to go for war, he would conceal his intention from others.[9]

7. In al-Faqih: In his narration from Muʿāwiyah ibn ʿAmmār from Abī ʿAbdillāh عليه السلام who said: While on a journey, when the Holy Prophet ﷺ descended (from an elevation) he would recite the tasbih *("Subhān Allāh")* and when he ascended, he would recite the takbīr *("Allāhu Akbar").*[10]

8. From al-Qutb in Lubb al-Lubāb: The Noble Prophet ﷺ would never depart from any place until he had offered two rakʿahs of prayer, and (when asked) he said: "So that it (the place) would bear witness about my prayer."[11]

9. In al-Faqih: When the Holy Prophet ﷺ wanted to bid farewell to the believers he said: "May Allāh endow you with *taqwā*, turn you towards all that is good, fulfil your every desire, safeguard for you your religion and your material possessions, and return you to me safely."[12]

10. From al-Barqi in al-Maḥāsin: Narrated from ʿAlī ibn Asbāt from the one who reported it to him: Abū "ʿAbdillāh عليه السلام bid farewell to someone saying: "I commend to the protection of Allāh your religion and your safety. May He endow you with *taqwā* and turn you towards good

[7] al-Kāfī 4:248, 8:147
[8] al-Faqih 2:237
[9] Biḥār al-Anwār 13:135, quoting from Maʿanī al-Akhbār: 386
[10] al-Faqih 2:273, al-Kāfī 4:287, Makārim al-Akhlāq: 261
[11] ʿAwārif al-Maʿārif: 126
[12] al-Faqih 2:276, Makārim al-Akhlāq: 249, ʿAwārif al-Maʿārif: 125, al-Maḥāsin: 354

wherever you turn". Then Abū ʿAbdullāh عليه السلام turned towards us and said: "This is the farewell of the Holy Prophet ﷺ to ʿAlī عليه السلام when he would send him somewhere."[13]

Note: The narrations about his ﷺ supplication for bidding farewell are numerous and differ significantly. However despite the difference, they all contain supplication for safety and success.

11. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام: The Holy Prophet ﷺ used to say to anyone returning from Makkah: "May Allāh تعالى accept your pilgrimage, forgive your sins and compensate your expense."[14]

Addendum to this Section

12. In al-Maḥāsin: From Muḥammad ibn Abī al-Kirām from Abī ʿAbdillāh عليه السلام who said to him: "I would like for you to depart on Thursday. This was the day when the Holy Prophet ﷺ would depart when he went on a military expedition."[15]

13. In Majmuʿat Warrām: He ﷺ would cast lots between his wives when he wanted to go on a journey.[16]

Note: This has also been narrated by al-Ṭabarsī in al-Majmaʿ and al-Mufid in al-Ikhtisās.[17]

14. Also: He ﷺ disliked for a man to travel without a companion.[18]

15. In al-Maḥāsin: From al-Sakunī in his narration: The Noble Prophet ﷺ said: It is from the *sunnah* that when a group of people leave on a journey, they should take money for their expenses. This is better for their souls and for their morals.[19]

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[13] al-Maḥāsin: 354, al-Mustadrak 8:208, Makārim al-Akhlāq: 249
[14] al-Jaʿfariyāt: 75, al-Faqih 2:299, al-Mustadrak 8:232
[15] al-Maḥāsin: 347, al-Faqih 2:266, al-Maḥajjat al-Bayḍāʾ 4:65
[16] Majmuʿat Warrām: 66
[17] Majmaʿ al-Bayān 7:130 – Sūrat al-Nūr, al-Ikhtisās: 118
[18] Majmuʿat Warrām: 28
[19] al-Maḥāsin: 359, al-Jaʿfariyāt: 170, Daʾāim al-Islām 1:346

Note: This has also been narrated by al-Ṣadūq in al-Faqih.[20]

16. In al-Makārim: In his travels, he ﷺ would always take with him a bottle of oil, a container of kohl, a pair of scissors, a *miswāk* (toothbrush) and a comb. In another narration: he would have with him some thread, a needle, an awl and leather thongs, and he would stitch his clothes (when they got torn) and mend his shoes.[21]

17. Also: From Anas ibn Mālik who said: When the Holy Prophet ﷺ intended to travel, he would say when departing:

أَللّٰهُمَّ بِكَ إِنْتَشَرْتُ وَ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ إِعْتَصَمْتُ أَنْتَ ثِقَتِي وَرَجَائِي. أَللّٰهُمَّ اكْفِنِي مَا أَهَمَّنِي وَ مَا لاَ أَهْتَمُّ لَهُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَللّٰهُمَّ زَوِّدْنِي التَّقْوىٰ وَ اغْفِرْ لِي وَ وَجِّهْنِي إِلَى الْخَيْرِ حَيْثُمَا تَوَجَّهْتُ.

O Allāh! by Your Will (and Mercy) have I embarked on this journey, and to You have I turned, and with You do I seek refuge. You are my Confidant and my Hope. O Allāh! Suffice for me that which is important for me and that which I do not give importance to but You know more of than me. O Allāh! Endow me with taqwā and forgive me, and turn me towards good wherever I turn – then he would leave.[22]

18. In Maʿāni al-Akhbār: The Holy Prophet ﷺ would travel swiftly and when he came to an open space he would increase his speed.[23]

Note: This has also been narrated by al-Mufīd in al-Ikhtisās.[24]

19. al-Barqī has narrated in al-Maḥāsin, al-Ṣadūq in al-Faqih and al-Ṭabarsī in al-Makārim: In their narration from Abī Jaʿfar عليه السلام: When he

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[20] al-Faqih 2:278

[21] Makārim al-Akhlāq: 35, al-Jaʿfariyāt: 185, Daʾāim al-Islām 1:118, al-Mustadrak 8:217

[22] Makārim al-Akhlāq: 246

[23] Maʿāni al-Akhbār: 378

[24] al-Ikhtisās: 120

ﷺ bid farewell to a traveler, he would hold his hand and then supplicate for him as he wished.[25]

20. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: The Noble Prophet ﷺ had a short iron-tipped staff which he would lean on. He would bring it out on the two ʿ*eid* days and would pray next to it, and when he was on a journey, he would place it in the direction of the Qiblah and pray.[26]

21. In al-Makārim: The Holy Prophet ﷺ said: Carrying a staff is a sign of a believer and a *sunnah* of the prophets.[27]

Note: This has also been narrated in ʿAwārif al-Maʿārif.[28]

22. In ʿAwārif al-Maʿārif: Leaning on a staff is from the *akhlāq* of the prophets.[29]

Note: This has also been narrated in al-Faqih and Maḥajjat al-Bayḍā.'[30]

23. Also: Kaʿb ibn Mālik narrated that the Holy Prophet ﷺ would not return from a journey except in the daytime, at forenoon.[31]

24. In Maḥajjat al-Bayḍā': He ﷺ would not dismount until it became too hot to travel during the day, and this is from the *sunnah.* Most of his traveling was done by night.[32]

25. Also: When he slept while on a journey in the beginning of the night, he would sleep (resting his head) on his arm and if he slept late at night, he would raise his arm and sleep placing his head on his palm.[33]

26. In ʿAwārif al-Maʿārif: The *sunnah* is to depart for the journey early in the morning and to start (the journey) on Thursday.[34]

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[25] al-Maḥāsin: 354, al-Faqih 2:276, Makārim al-Akhlāq: 249
[26] al-Jaʿfariyāt: 184, al-Faqih 1:509
[27] Makārim al-Akhlāq: 244
[28] ʿAwārif al-Maʿārif: 127
[29] Ibid.
[30] al-Faqih 2:270, al-Maḥajjat al-Bayḍā' 4:74
[31] ʿAwārif al-Maʿārif: 133
[32] al-Maḥajjat al-Bayḍā' 4:67
[33] al-Maḥajjat al-Bayḍā' 4:68

27. In ʿAwārif al-Maʿārif: Taking the water-bag is also from the *sunnah*.[35]

28. Also: It has been narrated that when the Noble Prophet ﷺ would return home from a battle or from the Ḥajj, (on his way) he would recite the takbīr *(Allāhu Akbar)* thrice on every elevation on the land and then say:

لاَ إِلٰهَ إِلاَّ اللّٰهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. آئِبُونَ عَابِدُونَ سَاجِدُونَ رَبَّنَا حَامِدُونَ صَدَقَ اللّٰهُ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ.

There is no god but Allāh. He is one - without any partner. His is the kingdom and for Him is all praise and He has power over all things. (We come to Him) returning, worshipping, prostrating and praising our Lord. Allāh has made true His promise and helped His servant and vanquished the (enemy) factions. [36]

Note: al-Fayḍ has also narrated this in al-Maḥajjah.[37]

29. Also: When the Holy Prophet ﷺ returned (from his journey) he would first enter the masjid and pray two rakʿahs, then he would enter his house.[38]

Note: al-Fayḍ has also narrated this.[39]

30. In Durr al-Manthūr: From Jābir ibn ʿAbdillah who said: The Holy Prophet ﷺ would not fight a battle in the inviolable month unless he was attacked, then he would fight; and when it (the month) came, he would establish this until it had passed.[40]

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[34] ʿAwārif al-Maʿārif: 126
[35] Ibid., 127
[36] ʿAwārif al-Maʿārif: 129
[37] Mahajjat al-Bayḍāʾ 4:75
[38] ʿAwārif al-Maʿārif: 130
[39] Maḥajjat al-Bayḍāʾ 4:76
[40] Al-Durr al-Manthur 1:207 – Sūrah al-Baqarah (2)

31. In al-Makārim: From Jābir ibn ʿAbdillah in a ḥadith where he mentions some of his ﷺ *ādāb* during battle: The Holy Prophet ﷺ would be among the last people (to come on the battle field). He would urge forward and encourage the weak, ride with them and supplicate for them.[41]

32. In al-Iqbāl: In his narration from Abi Ja'far عليه السلام who said: The Noble Prophet ﷺ would depart after sunrise.[42]

33. In Durr al-Manthūr: From Abi Musa that the Holy Prophet ﷺ used to dislike shouting during battle. When the Holy Prophet ﷺ was at war, he would not fight early in the morning but rather he would delay the fighting until the sun had passed the meridian and the winds had started to blow and (until) the descending of divine succor.[43]

[41] Makārim al-Akhlāq: 20
[42] Iqbāl al-A'māl: 281
[43] Al-Durr al-Manthur 3:189 – Sūrah al-Anfāl (7)

GIFT

5

THE ĀDĀB OF CLOTHING AND ANYTHING PERTAINING TO IT

1. From al-Ghazālī in al-Iḥyā': The Holy Prophet ﷺ used to wear whatever was at hand, from a waist-wrap or a cloak, a long shirt or an upper gown with full sleeves or any other garment, and he used to particularly admire green clothing. Most of his clothes were white and he would say: "Clothe your living and shroud your dead with it." He wore a padded tunic for battle and other occasions.

He ﷺ had a tunic of fine silk brocade that he sometimes wore and its green color contrasted beautifully with his white complexion. All of his garments were tucked up above his ankles and his waist-wrap would be above this, reaching the middle of his shanks. His long shirt was fastened by buttons, which he sometimes unfastened during prayer and on other occasions. He had a cloak dyed in saffron which he sometimes wore as he led the prayer. He sometimes wore only a single-piece garment. He had a felted garment which he used to wear saying: "I am only a slave. I dress as the slave dresses." He had two special garments for Fridays, other than the garments which he wore at other times.

Sometimes he wore the waist-wrap only, tying the two ends between his shoulders, and so dressed, he at times led the people in funeral prayer. Sometimes he prayed in his house wearing the single waist-wrap, tying its two ends crosswise. At times he prayed during the night in a waist-wrap, wrapping himself with the end part of the garment, which was in his reach, and laying the rest over his wife.

The Holy Prophet ﷺ had a black cloak that he gave away. Thereupon Umm Salamah said: "May my father and mother be your ransom! What happened to that black cloak?" He answered: "I clothed someone with it."

Then she said: “I never saw anything which was more becoming than your whiteness against its blackness.”

Anas said: “I sometimes saw him lead us in the Dhuhr prayer wearing a cloak, the two ends of which were tied in a knot.” He used to wear a ring on his finger ... and sometimes used it to put his seal on letters saying: “The seal on the letter is better than suspicion.”

He used to wear a cap under his turban and (sometimes) without a turban. At times he took off his cap and made it a covering before him and prayed towards it. At times, when he had no turban, he tied a black head-cloth over his head and forehead. He had a turban called *al-Saḥāb* (the cloud), which he gifted to ʿAlī عليه السلام. At times ʿAlī عليه السلام went out wearing it, and the Noble Prophet ﷺ would say: “ʿAlī comes to you in the cloud.”

When he dressed, he started dressing from his right side saying:

أَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي النَّاسِ.

Praise be to Allāh who clothed me with that which I conceal my nakedness with and by which I adorn myself amongst the people.

When he took off his clothes, he started by taking them off from his left side. When he wore new clothes, he gave his old clothes to the poor saying: “There is not a Muslim who clothes another Muslim with his worn out clothes for the sake of Allāh, but that he (the giver) is under the guardianship, refuge, and protection of Allāh, whilst living or dead.”

He had a bedding of skins, which was stuffed with palm fibers. Its length was approximately two cubits and its width was approximately a cubit and a span. He had a cloak that he would fold into two and spread out under him wherever he was. He ﷺ used to sleep on the mat with nothing else under it.

One of the Holy Prophet’s ﷺ qualities was that he would name his animals, his weapons and his belongings. The name of his banner was ‘*al-ʿIqāb*’, the name of his sword with which he faced battle was ‘*Dhu’ l-Faqar.*’ He had a sword that was called ‘*al-Mikhdham*’, another called ‘*al-Rusūb*’ and another called ‘*al-Qadhib.*’ The handle of his sword was

adorned with silver and he used to wear a belt made of skins which had three rings of silver. The name of his bow was '*al-Katum'*, and the name of his quiver was '*al-Kāfur.'* The name of his female camel was '*al-Qaswa'* and it is this camel that was called '*al-'Adhba.'* The name of his she-mule was '*al-Duldul'*. The name of his donkey was '*Yafūr'* and the name of the ewe whose milk he used to drink was *'Ainah.'*

He had a bowl made of baked clay which he used when performing ablution and would (also) drink from it. The people sent their young children who had just reached the age of understanding, so they came to the Holy Prophet ﷺ and did not leave him. When they found water in the bowl, they drank from it and wiped their faces and bodies with it, hoping to receive blessing by this.[1]

2. It has been narrated that his turban was (the length of) three or five coils.[2]

3. In al-Awālī: It is narrated that he ﷺ had a black turban which he wore while praying.[3]

4. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his fathers from ʿAlī عليه السلام who said: The Noble Prophet ﷺ used to wear a striped cap ... and he had a coat of mail called '*Dhāt al-Fudhul'* which had three silver rings, one in front and two behind.[4]

5. In al-Makārim: On the quality of the Holy Prophet's ﷺ clothes: The Holy Prophet ﷺ would wear the '*shamlah'* and the '*namīrah'*[5] and the black color of the '*namīrah'* would contrast well with the white of his shanks and feet.[6]

6. In al-Awāli: The Holy Prophet ﷺ used to pray in a wide garment.[7]

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[1] Iḥyā ʿUlūm al-Dīn 2:374-377
[2] We have not found (a reference for) this.
[3] Awāli al-Laʿāli: Section on *Ṣalāh* 2:214
[4] al-Jaʿfariyāt: 184, Daʾāim al-Islām 2:159, Makārim al-Akhlāq: 120
[5] The shamlah and namīrah were garments commonly worn by Arabs. (Tr.)
[6] Makārim al-Akhlāq: 35
[7] al-Mustadrak 3:213, Daʾāim al-Islām 1:176

7. From al-Karājiki in Kanz al-Fawā'id: The Prophet ﷺ had two woven garments especially for prayer, which he would not wear at any other time. He would (always) urge his followers and instruct them to maintain cleanliness.[8]

8. In al-Kāfī: Narrated from Abī Baṣīr from Abī ʿAbdillāh عليه السلام who said: Amīr al-Mu'minīn عليه السلام said: "Wear clothes (made) of cotton, for this was the clothing of the Holy Prophet ﷺ and it is our clothing (of choice)."[9]

9. From al-Ṣadūq in al-Khisāl: In his narration from ʿAlī عليه السلام who said: "Wear cotton clothing for this was what the Noble Prophet ﷺ used to wear and he would never wear fur or wool unless there was a good reason (to do so)."[10]

Note: al-Ṣadūq narrates this ḥadīth in al-Khisāl without mentioning the chain of narrators, as does al-Safwānī in al-Taʿrīf.[11] We have seen in section two (on his relationship with the people) that the Prophet ﷺ would sometimes wear woolen garments but this ḥadīth clarifies that he would have done so with good reason (so there is no contradiction).

10. In al-Manāqib: The Holy Prophet ﷺ had a belt made of tanned hide which had three silver rings and its buckle and edge was also made of silver. He also had a drinking cup that had been decorated with three silver decorations.[12]

11. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his fathers from ʿAlī عليه السلام: The sheath of the Noble Prophet's ﷺ sword was (made) from silver and its handle was of silver and in-between was a ring made of silver.[13]

12. In al-Faqih: In his narration from Ismāʿīl ibn Muslim from al-Ṣādiq from his father عليهما السلام who said: The Holy Prophet ﷺ had a short staff

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[8] Kanz al-Fawā'id: 285

[9] al-Kāfī 6:446, Da'āim al-Islam 2:155, Tuḥf al-ʿUqūl: 103, Makārim al-Akhlāq: 103

[10] al-Khisāl: 613, Tuḥf al-ʿUqūl: 103, Makārim al-Akhlāq: 103, al-Kāfī 6:445, Da'āim al-Islām 2:155

[11] Narrated by the author of al-Mustadrak 3:248 from Safwāni's book al-Ta'reef, Tuḥf al-ʿUqūl: 103, Makārim al-Akhlāq: 103

[12] Manāqibe Āle Abī Ṭālib 1:170

[13] al-Jaʿfariyāt: 185, Da'āim al-Islām 2:164, al-Kāfī 6:475, al-Mustadrak 3:309

which had an iron tip at its lower end. He would use it as a walking stick and lean on it. On the two *ʿeid* days he would come out with it and would keep it in front of him when he prayed.[14]

Note: This has also been mentioned in al-Jaʿfariyāt.[15]

13. In al-Makārim: Narrated from Hāshim ibn Sālim from Abī ʿAbdillāh عليه السلام who said: The ring of the Holy Prophet ﷺ was (made) of silver.[16]

Note: This ḥadīth also has another chain of narrators and has been mentioned in Qurb al-Isnād.[17]

14. Also: Narrated from Abī Khadījah who said: The stone placed in the ring should be circular. This was how the Holy Prophet's ﷺ ring was.[18]

15. Also: Narrated from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام who said: The inscription on the Prophet's ﷺ ring read 'Muḥammad is the Apostle of Allāh.'[19]

16. From al-Ṣadūq in al-Khisāl: Narrated from ʿAbd al-Raḥīm ibn Abī al-Bilād from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ had two rings. On one was inscribed 'There is no god but Allāh and Muḥammad is the Apostle of Allāh' and on the other (was inscribed) 'Allāh has declared the truth.'[20]

17. In al-Kāfī: Narrated from al-Ḥusayn ibn Khālid from Abī al-Ḥasan al-Thānī عليه السلام - in a ḥadīth - that the Holy Prophet ﷺ, Amīr al-Mu'minīn, al-Ḥasan, al-Ḥusayn and (all) the Imāms عليهم السلام would wear (their) rings on the right hand.[21]

Note: There are similar narrations in al-Kāfī from different chains of narrators, with slight differences about the inscriptions on the ring. al-Ṣadūq and others have also narrated this ḥadīth. al-Kulaynī has further

[14] al-Faqih 1:501
[15] al-Jaʿfariyāt: 184
[16] Makārim al-Akhlāq: 85
[17] Qurb al-Isnād: 31
[18] Also found exactly like this in al-Kāfī 6:468
[19] Makārim al-Akhlāq: 91, al-Kāfī 6:473, Da'āim al-Islām 2:165
[20] al-Khisāl: 61, Amālī al-Ṣadūq: 370
[21] al-Kāfī 6:474, ʿIlal al-Sharāiʿ: 158, al-Jaʿfariyāt: 185, ʿUyun Akhbār al-Riḍā 2:55

narrated that ʿAlī, al-Ḥasan, al-Ḥusayn and some other Imāms عليهم السلام wore rings on the left hand.[22] There is no problem in concluding that they would wear rings on both hands, or that it would be worn on different hands at different times, but this has not been narrated about the Noble Prophet ﷺ. However, al-Kulaynī has narrated in al-Kāfī: Narrating from ʿAlī ibn ʿAtiyya from Abī ʿAbdillāh عليه السلام who said: "The Holy Prophet ﷺ used to wear a ring only occasionally and later on he would take it off."[23]

18. In al-Makārim: From al-Ṣādiq عليه السلام from ʿAlī عليه السلام who said: The prophets would wear their shirts before (wearing) their trousers.[24]

Note: This has also been narrated in al-Jaʿfariyāt.[25]

Addendum to this Section

1. In al-Makārim: From Maʿmar ibn Khallād from Abī al-Ḥasan al-Riḍā عليه السلام – in the Holy Prophet's ﷺ counsel to Abū Dharr he said: "O Abū Dharr! I wear coarse clothes, I sit on the ground, I lick my fingers (after eating), I ride on a donkey without a saddle and carry someone with me, so the one who dislikes my *sunnah* is not from me."[26]

Note: This has also been narrated by Shaykh Abū Faras in Majumuʿat Warrām.[27]

2. Also: From Abī ʿAbdillāh عليه السلام who said: The Prophet ﷺ used to wear a striped white cap. When in battle, he ﷺ wore a cap with two edges.[28]

3. In al-Khisāl: From Muḥammad ibn Aḥmad ibn Abī ʿAbdillāh al-Barqī in his narration from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ

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[22] al-Kāfī 6:469
[23] Ibid., 6:469
[24] Makārim al-Akhlāq: 101
[25] al-Jaʿfariyāt: 240
[26] Makārim al-Akhlāq: 115
[27] Majmuʿat Warrām: 306
[28] Makārim al-Akhlāq: 120, Daʾāim al-Islām 2:159

used to dislike black except in three things: the turban, the shoes and the cloak.[29]

Note: This is also narrated by al-Kulaynī in al-Kāfī and al-Ṣadūq in al-Faqih and al-ʿIlal.[30]

4. In al-Makārim: From Abī Jaʿfar عليه السلام who said: It is from the *sunnah* to wear the right shoe before the left one and to take off the left shoe before the right one.[31]

5. Also: From Abī ʿAbdillāh عليه السلام who said: Take off your shoes while eating, for this is more relaxing for your feet and it is a wonderful *sunnah*.[32]

6. Also: From Abī ʿAbdillāh عليه السلام who said: It is from the *sunnah* to wear black shoes and yellow sandals.[33]

7. Also: From Abī ʿAbdillāh عليه السلام who said: Linen is from the clothing of the prophets.[34]

8. In Da'āim al-Islām: From Abī ʿAbdillāh from his fathers عليهم السلام from the Holy Prophet ﷺ that he would dislike red dye on clothes.[35]

9. In al-Faqih: From Muḥammad ibn Qays from Abī Jaʿfar Muḥammad ibn ʿAlī al-Bāqir عليه السلام who said: He ﷺ had a tent called '*al-Kinn*' (the shelter).[36]

10. In al-Manāqib: The Noble Prophet ﷺ would wear his reddish garment on Fridays and he would wear the turban '*al-Saḥāb.*' When he entered Makkah on the day of the conquest, he had worn a black turban. He had a box in which he would keep an ivory comb, a container of kohl, a pair of scissors and a *siwāk* ... and he passed away in a coarse Yemeni waist wrap and a cloak called '*al-Malbadah.*'

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[29] al-Khisāl: 148
[30] al-Kāfī 6:449, al-Faqih 1:251, ʿIlal al-Sharaiʿ: 347
[31] Makārim al-Akhlāq: 123
[32] Ibid., 124
[33] Ibid., 125
[34] Ibid., 104
[35] Da'āim al-Islām 2:160
[36] al-Faqih 4:178

He had a bed that was given to him by Asad ibn Zurārah. His pulpit had three steps and was made from (wood of) the tamarisk, by a carpenter called Maymun. His masjid had no minarets and Bilāl used to recite the *adhān* while standing on the ground.[37]

11. In al-Kāfī: From Ibn al-Qaddāh from Abī ʿAbdillāh عليه السلام: The Holy Prophet ﷺ had a dyed garment which he (always) wore while at home until it (the dye of the garment) affected his body.[38]

12. Also: From Abī Jaʿfar عليه السلام who said: "We would wear yellowish-red dyed garments at home."[39]

13. In al-Biḥār: From Risālat al-Jumuʿah of Shahīd al-Thānī: The Holy Prophet ﷺ had special clothes which he wore on the two *ʿeids* and on Fridays, aside from his other regular clothes.[40]

14. Also: The Prophet ﷺ had a green Yemeni garment in which he would sleep.[41]

15. In al-Biḥār from al-Kāfī: In his narration from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ had two Yemeni cloths which he would wear as *Iḥrām* and these were also used as his shroud.[42]

16. Also: When the Holy Prophet ﷺ led a delegation, he would wear his best clothes and he would tell his companions to do the same.[43]

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[37] Manāqibe Āle Abī Ṭālib 1:171
[38] al-Kāfī 6:448
[39] Ibid.
[40] Ibid., 89:212
[41] Ibid., 19:53
[42] Ibid., 21:401
[43] Ibid., 21:372

6

HIS SUNAN IN THE DWELLINGS

1. From Ibn Fahd in Kitāb al-Taḥsīn: The Holy Prophet ﷺ passed away from this world without laying brick upon brick.[1]

2. In Lubb al-Lubāb: The Noble Prophet ﷺ said: Masjids are the gathering places of the prophets عليهم السلام.[2]

3. In al-Kāfī: Narrated from al-Sakuni from Abī ʿAbdillāh عليه السلام who said: If the Holy Prophet ﷺ wanted to come out from his home in the summer, he would leave on a Thursday and when he intended to enter in the winter, he would do so on a Friday.[3]

Note: A similar narration has been mentioned in al-Khisāl.[4]

4. In the book al-ʿAdad al-Qawiyyah of Shaykh ʿAlī ibn al-Ḥasan ibn al-Mutahhar (brother of the ʿAllāmah): From Khadījah - may Allāh be pleased with her - who said: When the Prophet ﷺ entered the house, he would ask for a basin and perform ablution for prayer. Then he would pray a short two-rakʿah prayer after which he would go to bed.[5]

5. In al-Kāfī: Narrated from ʿAbbād ibn Suhaīb who said: I heard Abā ʿAbdillāh عليه السلام saying: The Holy Prophet ﷺ would never ambush his enemy at night – ever.[6]

[1] Also narrated by al-Nūrī in al-Mustadrak 3:466 and in ʿUddat al-Dāʿī: 119
[2] Narrated by al-Nūrī in al-Mustadrak 3:323
[3] al-Kāfī 6:532, Uddat al-Dāʿī: 45, Makārim al-Akhlāq: 128
[4] al-Khisāl: 391
[5] Narrated by al-Majlisī in al-Biḥār 16:80
[6] al-Kāfī 5:28, Tahdhīb al-Aḥkām 6:174

Addendum to this Section

1. In al-Makārim: From Anas who said: The Holy Prophet ﷺ said: "The white rooster is my friend, and its enemy is the enemy of Allāh. It safeguards its owner and (those in) seven (neighboring) houses". The Prophet ﷺ used to keep it with him in his house.[7]

2. In al-Khisāl: From Muḥammad ibn ʿIsā al-Yaqtinī who said: al-Riḍā عليه السلام said: "The white rooster has five qualities from the qualities of the prophets عليهم السلام: A knowledge of the prayer times, honor, generosity, courage and increased intimate relations."[8]

Note: It is also narrated in al-ʿUyūn.[9]

3. In al-Makārim: From Abī ʿAbdillāh عليه السلام who said: All the prophets had pigeons in their houses, because the foolish jinn play around with the children of the house but when there are pigeons in the house, they play with the pigeons and leave the people alone.[10]

4. In al-Kāfī: From Abān from someone from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet عليه السلام had a pair of red pigeons in his house.[11]

5. Also: From Talha ibn Zayd from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ would dislike entering a dark house except with a lamp.[12]

6. Also: From ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would prefer that in winter, when he entered or came out of (his home), it should be on a Thursday night.[13]

7. In al-Daʾāim: From ʿAlī عليه السلام who said: It is from the *sunnah* (that) when you enter the masjid, you should sit facing the Qiblah.[14]

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[7] Makārim al-Akhlāq: 130
[8] al-Khisāl: 298
[9] ʿUyūn Akhbār al-Riḍā: 277
[10] Makārim al-Akhlāq: 131
[11] al-Kāfī 6:548
[12] Ibid., 6:534
[13] al-Kāfī 3:413, Tahdhīb al-Aḥkām 3:4
[14] Daʾāim al-Islām 1:148, In Biḥār al-Anwār 83:380

8. In al-Tahdhīb: In his narration from Jarrāh al-Madā'inī from Abī ʿAbdillāh عليه السلام who said: "Do not paint (pictures) on the roofs of your houses for the Holy Prophet ﷺ disliked this."[15]

9. Muhib al-Dīn al-Tabarī has narrated: The Holy Prophet ﷺ owned a white rooster and the companions used to travel with roosters in order to know the times of *ṣalāh*.[16]

10. The Prophet ﷺ had it (i.e. a rooster) at home and at the masjid.[17]

16. The Noble Prophet ﷺ used to like looking at citron trees and red pigeons.[18]

11. From ʿAishah: The Holy Prophet ﷺ liked admiring greenery and red pigeons.[19]

12. The Holy Prophet ﷺ used to visit some of the houses of a tribe from the Anṣār but he would not visit others, so they spoke to him about this and he said: "It is because you have dogs in your houses."[20]

13. In al-Kāfī: In his narration from ʿAbdullāh ibn al-Mughirah, from someone who said: When the Holy Prophet ﷺ entered a house, he would sit at the nearest (available) seat.[21]

The ʿAllāmah said: This has been narrated by the grandson of al-Ṭabarī in al-Mishkāt quoting from al-Maḥāsin and others.[22]

14. When the Holy Prophet ﷺ woke up from his sleep, he would praise Allāh.[23]

[15] Tahdhīb al-Aḥkām 1:461
[16] Biḥār al-Anwār 65:7
[17] Ibid.
[18] Biḥār al-Anwār 65:26
[19] Ibid.
[20] Biḥār al-Anwār 65:67
[21] al-Kāfī 2:662
[22] Mishkāt al-Anwār: 204
[23] Biḥār al-Anwār 15:292

15. From Fadhlah ibn ʿAbīd abā Barzah al-Aslamī: The Holy Prophet ﷺ disliked sleeping before the *ʿIsha* prayer and talking (to the people) after it.[24]

[24] Biḥār al-Anwār 76:118, al-Khisāl: 520

7

THE ĀDĀB OF SLEEPING AND THE BEDSIDE

1. In al-Makārim: The bedding of the Holy Prophet ﷺ was a cloak and his pillow was made of skin stuffed with palm fiber. One night his cloak was folded in two and when he woke up, he said: "The bedding has prevented me from reciting my (night) prayer." So he ordered that a single layer be placed for him. He had a cushion made from skin and stuffed with palm fiber, and he had a cloak that would be folded in two and used by him as bedding when he was out of his home.[1]

2. Also: He ﷺ used to sleep on a mat with nothing else underneath it.[2]

3. Also: From Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ never woke up from his sleep but that he would immediately fall in prostration to Allāh.[3]

Addendum to this Section

1. In al-Khisāl: From Abī al-Qāsim ʿAbdullāh ibn Aḥmad ibn ʿĀmir al-Tā'i, from his father, from al-Riḍā, from his fathers from ʿAlī ibn Abī Ṭālib عليه السلام who said: The prophets عليهم السلام sleep lying on their backs.[4]

Note: The longer version of this ḥadīth is narrated in al-ʿUyūn and al-Faqih.[5]

2. In Majmuʿat Warrām: It is said that the Noble Prophet ﷺ had nine wives and between them, they shared a single bedspread that was dyed

[1] Makārim al-Akhlāq: 38, Amālī al-Ṣadūq: 377, Biḥār al-Anwār 16:217
[2] Makārim al-Akhlāq: 38, Ihyā Ulum al-Dīn 2:376
[3] Makārim al-Akhlāq: 39, Muhāsibat al-Nafs: 36
[4] al-Khisāl: 263
[5] ʿUyūn Akhbār al-Riḍā: 246, al-Faqih 4:365

either with ʿ*wurs*[6] or with saffron. When it was the night of one wife, they would send this bedspread to her and some water would be sprinkled on it so that it would emit a fragrance.[7]

3. In al-Khisāl: From Muḥammad ibn Muslim, from Abī ʿAbdillāh, from Abī Jaʿfar, from his fathers from ʿAlī ﷺ who said: "Staying awake in the (last part of the) night is healthy for the body, pleasing to the Lord Almighty, a means of Divine Mercy and adherence to the *akhlāq* of the prophets ﷺ.[8]

Note: This has also been narrated by Ibn Shu'bah in Tuḥf al-ʿUqūl and al-Barqī in al-Maḥāsin from Abī Baṣīr from Abī ʿAbdillāh ﷺ.[9]

4. In al-Kāfī: In his narration from Ibn al-Qaddāh from Abī ʿAbdillāh ﷺ who said: When the Holy Prophet ﷺ went to bed he would say:

أَللّٰهُمَّ بِسْمِكَ أَحْيَا وَ بِسْمِكَ أَمُوتُ.

O Allāh! By Your name do I live and by Your name do I die.

and when he awoke he would say:

أَلْحَمْدُ للّٰهِ الَّذي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَ إِلَيْهِ النُّشُورِ.

All praise be to Allāh who gave me life after causing me to die, and to Him is the return.[10]

Note: This is also narrated by al-Ṣadūq in al-Faqih and al-Ṭabarsī in al-Makārim.[11]

5. In al-Kāfī: In his narration from Muḥammad ibn Marwān who said: Abū ʿAbdillāh ﷺ said: "Should I not tell you what the Holy Prophet

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[6] A yellow plant (resembling sesame) that blooms just after the winter and is used as a dye. (Tr.)
[7] Majmuʿat Warrām: 266
[8] al-Khisāl: 121, Tahdhīb al-Aḥkām 2:121
[9] Tuḥf al-ʿUqūl: 101, al-Maḥāsin: 53
[10] al-Kāfī 2:539
[11] al-Faqih 1:480, Makārim al-Akhlāq: 39

ﷺ used to say when retiring to bed?" I said: "Yes." He said: "He ﷺ would recite *Ayat al-Kursī*[12] and then he would say:

بِسْمِ اللّٰهِ. آمَنْتُ بِاللّٰهِ وَ كَفَرْتُ بِاطَّاغُوتِ. أَللّٰهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقْظَتِي.

In the name of Allāh, I believe in Allāh and disbelieve in the false gods. O Allāh protect me in my sleep and when I am awake."[13]

6. In al-Makārim: He ﷺ would frequently rest on a cushion made of skin stuffed with palm fiber and would also sit leaning on it.[14]

7. Also: If the Noble Prophet ﷺ saw something scary in his sleep he would (remember Allāh and) say:

هُوَ اللّٰهُ الَّذِي لاَ شَرِيكَ لَهُ.

He is Allāh – the one who has no partner.

and when he stood for prayer he would say:

أَلْحَمْدُ لِلّٰهِ نُورُ السَّمٰوَاتِ وَ الْأَرْضِ وَ الْحَمْدُ لِلّٰهِ قَيُّومُ السَّمٰوَاتِ وَ الْأَرْضِ وَ الْحَمْدُ لِلّٰهِ رَبُّ السَّمٰوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ. أَنْتَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ وَلِقَائُكَ الْحَقُّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَةُ حَقٌّ. أَللّٰهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أُنِيبُ وَ بِكَ خَاصَمْتُ وَ إِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ. أَنْتَ إِلٰهِي لاَ إِلٰهَ إِلاَّ أَنْتَ.

[12] Sūrat al-Baqarah (2): 255-257
[13] al-Kāfī 2:536
[14] Makārim al-Akhlāq: 38

All praise is due to Allāh, the Light of the heavens and the earth and the Sustainer of the heavens and the earth. All praise is for Allāh, the Lord of the heavens and the earth and all therein. You are the Truth and Your words are true, the return to You is true, Paradise is true, Hell is true and the Appointed Time is true. O Allāh! To You have I submitted and in You do I believe. In You do I put my trust and to You do I turn. With Your strength do I fight my enemies and from You do I seek justice. Please forgive my sins, of past and present, those I have done in hiding and those done openly. You are my God - there is no god but You - then he would brush his teeth before performing ablution.[15]

Note: There are some other narrations that will come in the section on supplications if Allāh wills.

8. In Falāḥ al-Sā'il: From al-Ḥasan ibn ʿAlī al-ʿAlawī, from ʿAlī ibn Muḥammad ibn Mūsā al-Riḍā عليه السلام who said: We, the Ahlul Bayt, have ten qualities when we sleep: Purification (by ablution), laying on the right side, reciting *"Subḥanallāh"* thirty-three times, reciting *"Alḥamdulillāh"* thirty-three times, reciting *"Allāhu Akbar"* thirty-four times, facing the Qiblah, reciting *Fatiḥat al-Kitāb* (Sūrah al-Ḥamd) and *Ayat al-Kursī* and bearing witness to Allāh that there is no god but He ... and the one who performs these actions has taken his share of benefit from the night.[16]

9. In al-Kāfī: In his narration from Muḥammad ibn Marwān who said: Abū ʿAbdillāh عليه السلام said: "Should I not tell you what the Holy Prophet ﷺ used to say when retiring to bed?" I said: "Yes." He said: "He ﷺ would recite *Ayat al-Kursī*[17] and then he would say:

بِسْمِ اللّٰهِ. آمَنْتُ بِاللّٰهِ وَ كَفَرْتُ بِاطَّاغُوتِ. أَللّٰهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقْظَتِي.

[15] Makārim al-Akhlāq: 292
[16] Falāḥ al-Sā'il: 280
[17] Sūrat al-Baqarah (2): 255-257

In the name of Allāh, I believe in Allāh and disbelieve in the false gods. O Allāh protect me in my sleep and when I am awake."[18]

10. In al-Tahdhīb: Abū ʿAbdillah عليه السلام said: Keep up the night prayer for verily it is from the *sunnah* of your prophet ﷺ.[19]

[18] al-Kāfī 2:536
[19] Tahdhīb al-Aḥkām 2:120, Daʾwāt al-Rāwandi: 272

GIFT

8

THE ĀDĀB OF MARRIAGE AND CHILDREN

1. In al-Khisāl: In his narration from ʿAlī عليه السلام who said: Get married, for verily marriage is a *sunnah* of the Holy Prophet ﷺ and he would say: "Whoever likes to follow my *sunnah* (should marry) for marriage is from my *sunnah*."[1]

2. In al-Kāfī: Narrated from Maʿmar ibn Khallād who said: I heard ʿAlī ibn Mūsā al-Riḍā عليه السلام saying: Three things are from the *sunan* of the messengers: Perfume, removal of (excess) hair from the body and increased intimate relations with their wives.[2]

Note: al-Ṣadūq, al-Ṭūsī and others have mentioned similar narrations with numerous chains of narrators.[3]

3. From al-Murtaḍā in Risālat al-Muḥkam wal-Mutashābiḥ: In his narrative from Tafsīr al-Nuʿmānī from ʿAlī عليه السلام who said: A group of companions had deprived themselves of intimacy with their wives, eating during the day and sleeping at night. Umm Salamah informed the Noble Prophet ﷺ about this so he came to his companions and said: "Do you abstain from relations with your wives whereas I come to my wives and eat during the day and sleep at night? Therefore, the one who does not follow my *sunnah* is not from me."[4]

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[1] al-Khisāl: 614
[2] al-Kāfī 5:350
[3] al-Faqih 3:382, Tahdhīb al-Aḥkām 7:403, Tuḥf al-ʿUqūl: 442
[4] al-Muḥkam wal-Mutashābiḥ: 73

Note: Similar narrations have been mentioned in other books with different chains of narrators.[5]

4. In al-Kāfī: In his narration from Isḥāq ibn ʿAmmār from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ said: From the *akhlāq* of the prophets عليهم السلام is love for women.[6]

5. Also, narrated from Bakkār ibn Kurdam, without one narrator, from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ said: The light of my eyes was found in *ṣalāh* and my delight (found) in the women.[7]

Note: A similar narration can be found with other chains of narrators.

6. In al-Faqih he said: When the Noble Prophet ﷺ wanted to marry a lady, he would send someone to look at her (first).[8]

7. In Tafsīr al-Ayyāshī: From al-Ḥasan ibn Bint Ilyās who said: I heard Abā al-Ḥasan al-Riḍā عليه السلام saying: Allāh سبحانه وتعالى made the night a (source of) tranquility and He made the women a (source of) tranquility. It is from the *sunnah* to marry at night and serve food to the people (on the occasion of marriage).[9]

8. In al-Faqih: In his narration from Hārūn ibn Muslim who said: I wrote to *Ṣāḥib al-Dār* عليه السلام: A child was born to me, then I cut his hair and weighed it against dirhams and gave to charity. He عليه السلام said: It is not permissible to weigh it except against gold or silver, and this is the *sunnah*.[10]

9. In al-Khisāl: In his narration from ʿAlī عليه السلام who said: On the seventh day, perform the *ʿaqiqah*[11] for your children and give the equivalent of the weight of their hair in silver as charity to a Muslim. This is what the

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[5] Daʾāim al-Islām 2:191, Jāmiʿ al-Akhbār: 271

[6] al-Kāfī 5:32, Tahdhīb al-Aḥkām 7:403, Makārim al-Akhlāq: 197

[7] al-Kāfī 5:321

[8] al-Faqih 3:388, Tahdhīb al-Aḥkām 7:402, Makārim al-Akhlāq: 199, al-Mustadrak 14:180

[9] Tafsīr al-Ayyāshī 1:371 - Sūrat al-Anʿām, Tahdhīb al-Aḥkām 7:418, Tafsīr al-Burhān 1:544 – Sūrat al-Anʿām (6), Tuḥf al-ʿUqūl: 445

[10] al-Faqih 3:481

[11] Slaughtering of a goat on the occasion of the birth of a child. (Tr.)

Holy Prophet ﷺ did for al-Ḥasan and al-Ḥusayn عليهما السلام and all of his other children.[12]

Addendum to this Section

1. In al-Faqih: The Holy Prophet ﷺ said: Verily the best from among you is the one who is good to his wives, and I am the best from among you (in being good) to my wives.[13]

2. In al-Kāfī: In his narration from Ibn Maḥbūb, without one narrator, from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ said: (Prophet) Ibrāhīm عليه السلام was protective of his honor and I am more protective of my honor than he was.[14]

Note: This has been narrated by al-Ṣadūq in al-Faqih and al-Ṭabarsī in al-Makārim.[15]

3. In al-Daʾāim: From Jaʿfar ibn Muḥammad عليه السلام – in the story of Prophet Mūsā عليه السلام: Mūsā said (to the daughter of Shuʿaīb عليه السلام): "Walk behind me and show me the way, for surely we (the prophets) do not look at the backs of women."[16]

4. In al-Faqih: Bakr ibn Muḥammad narrated from Abī ʿAbdillāh عليه السلام saying: I asked him about the temporary marriage. He عليه السلام said: "I would not like for a person, that he should leave this world while not having performed an action that was performed by the Holy Prophet ﷺ."[17]

5. In al-Makārim: From Abī Qilādah that when the Holy Prophet ﷺ married a virgin he would remain with her for seven days and when he married a widow he would remain with her for three days.[18]

6. In al-Maḥāsin: From al-Ḥasan al-Washā' from Abī al-Ḥasan al-Riḍā عليه السلام: al-Najjāshī sought Umm Ḥabība Aminah bint Abī Sufyan's hand in

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[12] al-Khisāl: 619, Tuḥf al-ʿUqūl: 109
[13] al-Faqih 4:443
[14] al-Kāfī 5:536, al-Maḥāsin 1:115
[15] al-Faqih 3:444, Makārim al-Akhlāq: 239
[16] Daʾāim al-Islām 2:201
[17] al-Faqih 3:463, al-Mustadrak 14:451, Biḥār al-Anwār 103:305
[18] Makārim al-Akhlāq: 213

marriage for the Noble Prophet ﷺ and when he married her, he invited (the people) for food saying: “Verily it is from the *sunan* of the prophets to invite (people) for food during the marriage.”[19]

7. In Majmaʿ al-Bayān: From Abī Qilābah: The Holy Prophet ﷺ would divide (equally) among his wives saying: “O Allāh! This is my division of what I have so please do not blame me for what You have and I don’t have.”[20]

8. In al-Ṭūsi’s Amālī: From Umm Salamah, wife of the Holy Prophet ﷺ, that she said: The Prophet ﷺ performed his last Ḥajj (Ḥajjatul-Widāʿ) along with his wives and he would come to one wife every day and night, wanting to be fair to all of them.[21]

9. In al-Majmaʿ: When the Holy Prophet ﷺ completed his morning prayer, he would visit his all wives one by one.[22]

10. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: The Holy Prophet ﷺ said: All pastimes are futile except for three: archery practice, training your horse and playing with your family, as this is from the *sunnah*.[23]

11. In Majmaʿ al-Bayān: From Jaʿfar al-Ṣādiq from his fathers عليهم السلام that even when the Noble Prophet ﷺ was sick, he would ask to be taken to the house of the wife whose turn it was (to be with him).[24]

12. In al-Faqih: From al-Halabī, from Abī ʿAbdillāh from his father عليهما السلام: Maymuna (wife of the Holy Prophet ﷺ) used to say: “When I had my monthly periods, the Holy Prophet ﷺ used to tell me to tie a cloth and cover myself and come to sleep with him on the bed.”[25]

13. In al-Kāfī: From Hammād ibn ʿIsā from Abī ʿAbdillāh عليه السلام who said: My father said: The Noble Prophet ﷺ never assigned more than twelve

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[19] al-Maḥāsin 2:418
[20] Majmaʿ al-Bayān 3:121 – Sūrat al-Nisā (4)
[21] Amālī al-Ṭūsī 2:89
[22] Majmaʿ al-Bayān 10:313 – Sūrat al-Taḥrīm (66)
[23] al-Jaʿfariyāt: 87
[24] Majmaʿ al-Bayān 3:121 – Sūrat al-Nisā (4)
[25] al-Faqih: 1:99

'*awqiyyah*' and one '*nash*' for the dowry of his daughters and wives. An '*awqiyyah*' and a '*nash*' being the equivalent to forty and twenty dirhams respectively.[26]

Note: al-Kulayni has mentioned similar narrations with other chains of narrators and this has also been narrated by al-Ṣadūq in al-Maʿānī, al-Ṭūsī in al-Tahdhīb and Ibn Shahr āshīb in al-Manāqib.[27]

14. In al-Makārim: He ﷺ would supplicate:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا وَ مِنْ مَالٍ يَكُونُ عَلَيَّ ضَيَاعاً وَ مِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانَ مَشِيبَتِي.

O Allāh! I seek refuge with You from an offspring who would rule over me, and from the wealth that would be the cause of my destruction and from the wife who would make me old before my time.[28]

Note: Another similar narration has been mentioned by al-Kulaynī from al-Sakunī from Abī ʿAbdillāh عليه السلام[29]

15. In ʿUddat al-Dā'ī: al-Riḍā عليه السلام said: "Whenever a son was born to us we would name him Muḥammad and after seven days we would change his name if we wished otherwise we would leave it as it is."[30]

16. Also: In the mornings, the Holy Prophet ﷺ would caress the heads of his children and his grandchildren.[31]

17. al-Sayyid Hāshim al-Tawbalī in Madinat al-Maʿājiz from the book Musnad Fāṭima عليها السلام in his narration from ʿAlī ibn ʿAbdillāh from Abī ʿAbdillāh عليه السلام who said: When Fāṭima عليها السلام moved to the house of ʿAlī عليه السلام on the first night of their marriage, Jibrāʾīl, Mikāʾīl and Isrāfīl descended ... and Jibrāʾīl gave a cry of *takbīr* and so did Mikāʾīl and

[26] al-Kāfī 5:376
[27] Manāqib Āle Abī Ṭālib 1:161
[28] Makārim al-Akhlāq: 203
[29] al-Kāfī 5:326
[30] ʿUddat al-Dāʿī: 77
[31] ʿUddat al-Dāʿī: 79, Biḥār al-Anwār 104:99

Isrāfīl followed by all the (other) angels and it became a *sunnah* (to recite *takbīr*) on the first night, until the Day of Reckoning.[32]

Note: A similar narration can be found in al-Faqih and in the Amāli of Shaykh Ṭūsī. In some sources (it has been narrated thus): ...and the Muslims recited *takbīr* and it was the first time *takbīr* was recited on the first night of marriage so it became the *sunnah* (from then on).

18. In al-Khisāl from ʿAlī عليه السلام who said: Sweeten the mouths of your newborn children with dates, and this is what the Holy Prophet صلى الله عليه وآله did with al-Ḥasan and al-Ḥusayn عليهما السلام.[33]

Note: This is also narrated by al-Ṭabarsī in al-Makārim and Ibn Shaʿbah in Tuḥf al-ʿUqūl[34]

19. In al-Makārim: al-Ṣādiq عليه السلام said: There are seven actions that are *sunnah* to perform when a son is born. First he is to be named. Second, his head is shaved. Third, charity is given out in the amount equal to the weight of his hair in silver or gold if possible. Fourth, the *ʿaqīqah* is performed. Fifth, his head is smeared with saffron. Sixth, he is purified by circumcision. Seventh, the neighbors are provided with the meat from his *ʿaqīqah*.[35]

20. Also: From the Noble Prophet صلى الله عليه وآله: Circumcision is a *sunnah* for men and an honor for women.[36]

21. In al-Kāfī: In his narration from Musʿadah ibn Ṣadaqah from Abī ʿAbdillāh عليه السلام who said: Piercing the ear of a boy is from the *sunnah* and circumcision after seven days is (also) from the *sunnah*.[37]

Note: al-Kulaynī narrated this with another chain of narrators and al-Ṭabarsī mentions a similar narration in al-Makārim.[38]

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[32] Narrated by al-Nūrī in al-Mustadrak 14:197, Dalāʾil al-Imāmah: 25
[33] al-Khisāl: 637
[34] Makārim al-Akhlāq: 229, Tuḥf al-ʿUqūl: 124
[35] Makārim al-Akhlāq: 228, Biḥār al-Anwār 104:122
[36] Makārim al-Akhlāq: 229, al-Daʿawāt: 283, al-Mustadrak 15:149, Tahdhīb al-Aḥkām 7:445
[37] al-Kāfī 6:35
[38] al-Kāfī 6:36, Makārim al-Akhlāq: 230

22. In Ikmāl al-Dīn: From Abī Aḥmad Muḥammad ibn Ziyād al-Azadī: When al-Riḍā عليه السلام was born, I heard Abā al-Ḥasan Mūsā ibn Jaʿfar عليه السلام saying: This son of mine was born circumcised, pure and purified, and all the Imāms were born circumcised, pure and purified, but I will still pass over him with a razor in order to fulfill the *sunnah* and follow the rite of *al-Ḥanafiyya*.[39]

Note: A similar narration is mentioned in al-Makārim.[40]

23. In al-Kāfī: In his narration from Maʿmar ibn Khathīm in a ḥadīth from Abī Jaʿfar عليه السلام: We give appellations to our children when they are small lest they be given undesirable appellatives later.[41]

24. In al-Kāfī: In his narration from al-Sakunī from Abī ʿAbdillāh عليه السلام who said: "It is *sunnah* and virtuous for a man to use an appellation with his father's name." And in some copies: "with his son's name."[42]

25. Also: In his narration from al-Halabī from Abī ʿAbdillāh عليه السلام who said: We instruct our sons to pray when they reach the age of five, so instruct your sons to pray when they reach the age of seven. We tell our sons to fast when they become seven years old - for as much of the day as they are able to – be it for half of the daytime or more than that or less, and if they are overcome by thirst they would break their fast, until they make it a habit and gain the ability to fast for the whole day. So when your sons become nine years old, instruct them to fast for as much of the day as they are able to, and if they are overcome by thirst, let them break their fast.[43]

Note: This has also been narrated by al-Ṣadūq in al-Faqih.[44]

26. In Majmuʿat Warrām: It is narrated from the Holy Prophet صلى الله عليه وآله that when his family was struck by poverty or misfortune he said: "Stand for prayer." And he would say: "This is what my Lord has ordered me to do."

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[39] Kamāl al-Dīn wa Tamām al-Niʿmah 2:433
[40] Makārim al-Akhlāq: 230
[41] al-Kāfī 6:20, Tahdhīb al-Aḥkām 7:438
[42] al-Kāfī 2:162, al-Jaʿfariyāt: 189, al-Mustadrak 15:131, Biḥār al-Anwār 104:131
[43] al-Kāfī 3:409, Tahdhīb al-Aḥkām 2:380
[44] al-Faqih 1:280

Allāh ﷻ has said: "*And bid your family to prayer and be steadfast in its maintenance. We do not ask any provision of you. It is We who provide for you, and the outcome will be in favour of Godwariness.*"[45]

27. In al-Muqniʿ: When the Holy Prophet ﷺ wanted to marry a woman he would send (a lady) to her saying: "Smell the base of her neck, for if her neck smells good so does her perspiration, and if her ankles are fleshy, she has greater libido."[46]

28. From al-Durr al-Manthūr: From al-Mughira ibn Shuʿbah who said: Saʿd ibn ʿIbadah said: "If I were to see a man with my wife I would strike him with my sword." The Noble Prophet ﷺ was informed about this so he said: "Are you surprised about the sense of honor of Saʿd? By Allāh I have a greater sense of honor than Saʿd and Allāh has a greater sense of honor than me, and it is because of this that he has prohibited indecent acts, both open and hidden, and none is more honorable than Allāh."[47]

29. Khadījah عليها السلام was the first person to believe in Allāh ﷻ and His Prophet and she accepted what he brought from Allāh and assisted him in his mission and by her, Allāh lightened the burden of the Holy Prophet ﷺ. He ﷺ would really become frustrated when people turned a deaf ear or tried to belie him and this would make him very sad. Allāh ﷻ relieved him by her. When he would return home to her, she would support him, comfort him and ease away the tension of the people - until she passed away, may Allāh have mercy on her.[48]

30. Whenever he ﷺ remembered Khadījah عليها السلام, he would never get tired of praising her and seeking forgiveness for her.[49]

31. Nawādir al-Rāwandi: The Holy Prophet ﷺ said: We, the Ahl al-Bayt, have been blessed with seven traits that none before us had nor will

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[45] Majmuʿat Warrām 1:184, Musakkin al-Fawāʾid: 50, al-Mustadrak 6:395, Sūrat Ṭāḥā (20): 132

[46] al-Muqniʿ: 100, al-Faqih 3:388, Tahdhīb al-Aḥkām 7:402, al-Mustadrak 14:180

[47] al-Durr al-Manthur 3:81 – Sūrat al-Aʿrāf (7)

[48] Biḥār al-Anwār 16:10

[49] Biḥār al-Anwār 16:12

anyone after us have: gracefulness, eloquence, generosity, bravery, knowledge, gentleness and love for women.[50]

[50] Nawādir al-Rāwandi: 15, Biḥār al-Anwār 103:228

GIFT

9

FOODS, DRINKS AND TABLE MANNERS

1. In al-Kāfī: Narrated from Hishām ibn Sālim and others, from Abī ʿAbdillāh عليه السلام who said: There was nothing more loved by the Prophet of Allāh ﷺ than remaining hungry and fearful in front of Allāh سبحانه وتعالى.[1]

2. From al-Ṣadūq in al-Amālī: From al-ʿAys ibn al-Qāsim who said: I said to al-Ṣādiq عليه السلام: A ḥadīth has been narrated from your father that he said: “The Noble Prophet ﷺ never became sated with wheat bread,” is this correct? He replied: No, the Holy Prophet ﷺ never ate wheat bread, and he never became sated with bread made from barley.[2]

3. In al-Ṭabarsī’s al-Iḥtijāj: In his narration from Mūsā ibn Jaʿfar, from his fathers, from Ḥusayn ibn ʿAlī عليهما السلام in a long ḥadīth on the questions of the Jewish man from Damascus to Amīr al-Muʾminīn عليه السلام: The Jew said to him: “They assert that ʿIsā عليه السلام was an ascetic?” ʿAlī عليه السلام said to him: “He was thus; and Muḥammad ﷺ was the most abstemious of all the prophets. He had thirteen wives aside from numerous slave-girls, yet not once were leftovers picked up from his table-spread. He never ate wheat bread and never became sated with barley bread for three consecutive nights.”[3]

4. In Nahj al-Balāghah: He عليه السلام said: You should follow your Prophet, the pure, the chaste of all the people of the world he was the least sated and the most empty of stomach He left this world hungry but entered upon the next world perfect.[4]

[1] al-Kāfī 8:129 and 163
[2] Amālī al-Ṣadūq: 263, Makārim al-Akhlāq: 28
[3] al-Iḥtijāj: 225
[4] Nahjul Balāghah: 227

5. From al-Qutb in his Daʿawāt, he said: It is narrated that the Holy Prophet ﷺ never ate in a reclined posture except once, then (upon realizing) he sat upright and said: "O Allāh! I am your servant and your messenger."[5]

Note: This has also been narrated by al-Kulaynī and al-Ṭūsī with numerous different chains of narrators; and similarly by al-Ṣadūq, al-Barqī; and al-Ḥusayn ibn Saʿīd in his book al-Zuhd.[6]

6. In al-Kāfī: Narrated from Zayd al-Shahhām from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ never ate sitting in a reclined posture, from the time he was sent by Allāh عزّ وجلّ, until Allāh took him from this world. He used to eat like a slave and sit like a slave. I asked: "Why (was this)?" He said: "Out of humility towards Allāh تعالى."[7]

7. In al-Kāfī: Narrated from Abī Khadījah who said: Bashīr al-Dahhān asked Abā ʿAbdillāh عليه السلام when I was present: "Did the Holy Prophet ﷺ eat while leaning on his right and his left?" He replied: "The Prophet of Allāh ﷺ never leaned on his right or his left, rather he sat like a slave." I asked: "Why was this?" He replied: "Out of humility towards Allāh تعالى."[8]

8. Also: Narrated from Jābir from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ ate like a slave and sat like a slave. He would eat on the ground and sleep on the ground.[9]

Note: The three respected scholars, al-Barqī, al-Ḥusayn ibn Saʿīd and al-Ṭabarsī have narrated many similar narrations.[10]

9. From al-Ghazālī in al-Iḥyā: When he ﷺ sat to eat, he would sit with his knees and feet together as one who is praying sits, except that one

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[5] al-Daʿawāt: 138, al-Mustadrak 16:225

[6] al-Kāfī 6:272, Tahdhīb al-Aḥkām 9:93, al-Faqih 3:354, al-Maḥāsin: 456-457, al-Zuhd of Ibn Saʿīd al-Aḥwāzī: 59

[7] al-Kāfī 6:270, Makārim al-Akhlāq: 27, Daʾāim al-Islām 2:119, Faydh al-Qādir 5:181

[8] al-Kāfī 6:271, al-Maḥāsin: 457

[9] al-Kāfī 6:271

[10] al-Kāfī 6:27, al-Faqih 3:354, Tahdhīb al-Aḥkām 9:93, al-Maḥāsin: 457, Makārim al-Akhlāq: 27

knee would be above the other and one foot above the other, and he would say: "I am only a slave, I eat as a slave eats and I sit as a slave sits."[11]

10. In the book al-Taʿrīf of al-Safwānī: From Amīr al-Muʾminīn عليه السلام: When the Prophet of Allāh ﷺ sat down on the table-spread (to eat), he sat as a slave sits and would sit resting on his left thigh.[12]

11. In al-Makārim: From Ibn ʿAbbās who said: The Noble Prophet ﷺ used to sit on the ground, and would restrain the ewe (in order to milk it), and accept the invitation of the slave to (join him in eating) barley bread.[13]

12. From al-Barqī in al-Maḥāsin: Narrated from Abī Khadījah from Abī ʿAbdillāh عليه السلام: He ﷺ would sit like a slave and place his hand on the ground and eat with three fingers. He عليه السلام said: The Prophet of Allāh ﷺ used to eat like this and not as those who are arrogant eat.[14]

Note: It is evident from this that when it is said that the Holy Prophet ﷺ never used to lean, it does not include leaning on the hand which is placed on the ground, rather it refers to the leaning on a cushion or pillow and such things as was commonly practiced by kings and others. This can be seen in the words of al-Ṣādiq عليه السلام to the person who told him not to lean on his hand (while eating). When he said this the third time, the Imām عليه السلام said to him: "By Allāh! The Holy Prophet ﷺ never forbade this – ever."[15]

13. Also: Narrated from Hammād ibn ʿUthmān from Abī ʿAbdillāh from his father عليه السلام who said: The Noble Prophet ﷺ used to lick his fingers after he ate.[16]

Note: This has also been narrated with another chain of narrators and al-Ṭabarsī has also narrated it in al-Makārim with an incomplete chain of narrators.[17]

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[11] Iḥyā ʿUlūm al-Dīn 2:369, Makārim al-Akhlāq: 27
[12] al-Nūrī has narrated this in al-Mustadrak 16:228
[13] Makārim al-Akhlāq: 16, Amālī al-Ṭūsī 2:7
[14] al-Maḥāsin: 441, al-Kāfī 6:297, Fayḍ al-Qādir 5:196
[15] al-Kāfī 6:271, Fayḍ al-Qādir 5:128
[16] al-Maḥāsin: 443

14. In al-Makārim: When he ﷺ ate a pomegranate, he would not share it with anyone.[18]

15. In al-Makārim, quoting from the book 'Mawalīd al-Ṣādiqīn', he said: The Holy Prophet ﷺ used to eat different types of foods. He would eat what Allāh had made permissible for him, with his family and servants and with the one who had invited him from among the Muslims, (sitting) on the ground or on what they sat on to eat and (eating) from what they ate, except when a guest would arrive, in which case he would eat with his guest and the food that he liked the most was that from which most people partook.[19]

16. In al-Kāfī: Narrated from Ibn al-Qaddāh from Abī ʿAbdillāh عليه السلام who said: When the Holy Prophet ﷺ ate with the people, he was the first to start eating and the last to stop, so that the people could eat (without feeling embarrassed).[20]

17. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his fathers from ʿAlī عليه السلام who said: When the Noble Prophet ﷺ opened his fast with a group of people, he would say (to them): "Those who were fasting have opened their fast with you and the pious have eaten your food and the chosen ones have asked for (Allāh to send His) blessings on you."[21]

Note: This has also been narrated by al-Kulaynī in a narration from al-Sakūnī from Abī ʿAbdillāh عليه السلام.[22]

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[17] Makārim al-Akhlāq: 30, al-Maḥāsin: 443, al-Kāfī 6:297

[18] Makārim al-Akhlāq: 171, al-Maḥāsin: 541, ʿUyūn Akhbār al-Riḍā 2:43

[19] Makārim al-Akhlāq: 26, Note: ʿAllāmah Ṭabāṭabāʾī says: Then al-Ṭabarsī mentions the types of food that the he ﷺ used to eat, like bread and meat of different kinds, watermelon, grapes, pomegranates, dates, milk, butter, vinegar, sugar, cabbage etc. It is narrated that he used to love dates and that he liked honey. It is also narrated that the fruit he liked the most was the pomegranate. (Refer to al-Mizān 6:326)

[20] al-Kāfī 6:285, al-Maḥāsin: 448

[21] al-Jaʿfariyāt: 60, Makārim al-Akhlāq: 27, Tahdhīb al-Aḥkām 6:99, Nawādir al-Rāwandī: 35

[22] al-Kāfī 6:294

18. In al-Kāfī: Narrated from Muḥammad ibn Muslim from Abī Jaʿfar عليه السلام who said: Amīr al-Muʾminīn عليه السلام said: The prophets eat dinner after the ʿIsha prayers so do not abandon it, for not eating dinner is harmful to the body.[23]

19. Also: Narrated from ʿAnsabah ibn Bajād from Abī ʿAbdillāh عليه السلام who said: Never was food that included dates served to the Holy Prophet ﷺ but that he would start with the dates.[24]

20. In al-Iqbāl: From the second volume of Tārikh al-Naishabūrī in the explanation of Ḥasan ibn Bashīr who, in his narration, said: The Holy Prophet ﷺ would praise Allāh ﷻ between every two morsels.[25]

21. In Ṣaḥīfah al-Riḍā from his fathers عليهم السلام who said: When the Noble Prophet ﷺ ate dates, he would place the kernel of the dates onto the back of his hand and then throw it (to dispose of it).[26]

Note: al-Kulaynī has also narrated this in al-Kāfī.[27]

22. Also: In his narration from his fathers عليهم السلام who said: When the Prophet of Allāh ﷺ had milk, he would rinse his mouth saying: "It has fat."[28]

23. In al-Kāfī: Narrated from Wahab ibn ʿAbd al-Rabbīh who said: I saw Abā ʿAbdillāh عليه السلام picking his teeth and I watched him, so he said: The Holy Prophet ﷺ used to pick his teeth; and it gives the mouth a good odor.[29]

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[23] al-Kāfī 6:288, al-Maḥāsin: 420 (and in these two sources it is narrated from Abī ʿAbdillāh عليه السلام), Makārim al-Akhlāq: 194, Tuḥf al-ʿUqūl: 110

[24] al-Kāfī 6:345

[25] Iqbāl al-Aʿmāl: 116

[26] Ṣaḥīfah al-Imām al-Riḍā: 75, Makārim al-Akhlāq: 169, ʿUyūn Akhbār al-Riḍā 2:41

[27] We did not find this.

[28] Sahifah al-Imām al-Riḍā: 69, Makārim al-Akhlāq: 193, al-Mustadrak 16:373

[29] al-Kāfī 6:376, al-Maḥāsin: 559, Makārim al-Akhlāq: 152, al-Faqih 3:357

24. In al-Makārim: Quoting from the book Ṭibb al-Aʾimmah he says: The Holy Prophet ﷺ picked his teeth with whatever he could use, except date palm leaves and reeds.[30]

25. Also: When the Noble Prophet ﷺ drank water, he started with the name of Allāh ﷻ ... he drank the water in sips and would not gulp it down, and he would say: "Liver ailments are caused by gulping down water."[31]

26. Also: From ʿAbdillāh ibn Masʿūd: The Holy Prophet ﷺ would drink from the bowl with three draughts, mentioning Allāh in (the beginning of) each draught and thanking Allāh in the end (of each draught).[32]

27. Also: From Ibn ʿAbbās who said: I saw the Holy Prophet ﷺ drinking water and he rested twice between draughts.[33]

28. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام who said: I saw the Noble Prophet ﷺ more than once - when he drank (water), he would have three draughts and with each draught, he would begin in the name of Allāh and glorify Him when he finished, so I asked him about this and he said: "Thanking Allāh is done by glorifying Him and beginning in His name is a protection from ailments."[34]

29. In al-Makārim: He ﷺ would not breathe in the cup when he drank, and if he wanted to breathe, he would move the cup away from himself and then breathe.[35]

30. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام: When the Holy Prophet ﷺ wanted to supplicate on the water (for the purpose of using it as a cure), he would bring the

[30] Makārim al-Akhlāq: 153, al-Kāfī 6:377, al-Maḥāsin: 564
[31] Makārim al-Akhlāq: 31
[32] Ibid., 151
[33] Ibid.
[34] al-Jaʿfariyāt: 161, Daʾāim al-Islām 2:130, al-Mustadrak 17:12
[35] Makārim al-Akhlāq: 31

bowl close to his mouth and supplicate as much as Allāh willed without spitting into it.[36]

31. In al-Maḥāsin: Narrated from Hātim ibn Ismāʿīl, from Abī ʿAbdillāh from his father عليه السلام that Amīr al-Muʾminīn عليه السلام used to drink while he was standing. One day he drank the excess water from his ablution while he was standing, then he turned to al-Ḥasan عليه السلام and said: "O my son! I saw your grandfather the Prophet of Allāh ﷺ doing this."[37]

32. From al-Ṣadūq in al-ʿUyūn: Narrated from Darim ibn Qabisah, from al-Riḍā from his fathers عليهم السلام: The Holy Prophet ﷺ used to eat the spadix and the pith of the palm tree along with dates saying: Iblīs – may Allāh curse him – is getting angry and saying: "The son of ādam عليه السلام has lived (so long) that he ate the old with the new."[38]

33. From al-Ghazālī in Iḥyā: When he ﷺ ate meat, he did not lower his head to it, rather he brought it to his mouth raising it and then he took a bite out of it ... and especially when he ate meat, he would wash his hands properly, then, with the excess water, he would wipe his face.[39]

34. Also: He ﷺ would eat whatever was available.[40]

35. In al-Makārim: From the Noble Prophet ﷺ that he used to eat different types of food ... he used to eat cucumber with fresh dates, and he liked to have watermelon with grapes, and he would eat watermelon with sweet melon and sometimes with sugar. Sometimes he ate watermelon with dates ... and when he was fasting, he would open his fast with fresh dates when they were in season. Sometimes he ate grapes one by one, and he used to eat cheese ... he would eat dates and drink water; and dates with water was what he ate most of the time. He used to have milk, dates and 'al-Harisah' (a dish made from mixing bulgur with meat). The food he liked the most was meat. He liked pumpkin and squash and would pick this from the large bowl (of fruit). He used to eat (the meat of) the fowl, the meat of wild (herbivorous) animals and birds, bread,

[36] al-Jaʿfariyāt: 217
[37] al-Maḥāsin: 580, al-Kāfī: 383
[38] ʿUyūn Akhbār al-Riḍā 2:72
[39] Ihyā ʿUlūm al-Dīn 2:371, Makārim al-Akhlāq: 30-31
[40] Ihyā ʿUlūm al-Dīn 2:361

clarified butter, vinegar, endive, ‘al-Bādhruj’ (a herb like the sweet basil) and cabbage.[41]

Note: This has been narrated numerous times by many of the great Shi’ah scholars as well as by the *‘āmmah* with many different chains of narrators. We have left this out in the interest of brevity.

36. From al-Shahīd in al-Durūs: He ﷺ used to eat cucumbers with salt.[42]

37. From al-Ghazālī in al-Iḥyā: He ﷺ used to eat the meat of birds that had been hunted, yet he never used to track or hunt (himself). He preferred it to be hunted for him and given to him to eat.[43]

38. From Ḥusayn ibn Hamadān al-Ḥusaynī in the book al-Hidāyah: From Abī ʿAbdillāh, from his fathers from Amīr al-Muʾminīn عليه السلام in a ḥadīth: The Holy Prophet ﷺ liked to eat from the meat of the arm-bone (i.e. the area above the foreleg of the animal).[44]

Note: al-Ṭabarsī and others have also narrated this.[45]

39. In al-Kāfī: Narrated from Hishām ibn Sālim from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet liked honey.[46]

Note: This has also been narrated by him and others with other chains of narrators.[47]

40. Also: Narrated from Sulaymān ibn Jaʿfar al-Jaʿfari who said: I came to Abī al-Ḥasan al-Riḍā عليه السلام and he had ‘Burni’ dates[48] in front of him and he was eating them with pleasure and desire. He said: “O Sulaymān! Come and eat,” so I ate with him. I said to him: “May I be your ransom! I see you eating these dates with desire?” He said: “Yes, I really like it.” I

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[41] Makārim al-Akhlāq: 29-30
[42] al-Durūs al-Sharʿīyyah 3:46, al-Maḥāsin: 558, Makārim al-Akhlāq: 185, al-Kāfī 6:373
[43] Iḥyā ʿUlūm al-Dīn 2:371, Makārim al-Akhlāq: 30
[44] al-Nūrī has narrated this in al-Mustadrak 16:350 – quoting from al-Hidāyah
[45] Makārim al-Akhlāq: 30, al-Kāfī 6:315, Daʾāim al-Islām 2:110
[46] al-Kāfī 6:332, Makārim al-Akhlāq: 165
[47] al-Kāfī 5:320 and 6:332, Makārim al-Akhlāq: 165
[48] A variety of reddish yellow dates that were known to be of the best quality. (Tr.)

asked: "Why?" He said: "Because the Prophet of Allāh ﷺ used to love dates, Amīr al-Muʾminīn used to love dates, al-Ḥasan عليه السلام used to love dates, Abū ʿAbdillāh al-Ḥusayn عليه السلام used to love dates, Sayyid al-ʿĀbidīn عليه السلام used to love dates, Abū Jaʿfar عليه السلام used to love dates, Abū ʿAbdillāh عليه السلام used to love dates, my father عليه السلام used to love dates and I (too) love dates. Our Shīʿahs love dates because they have been created from our clay, whereas our enemies, O Sulaymān, they love intoxicants because they have been created from the flames of fire."[49]

41. From al-Ṭūsī in al-Amālī: Narrated from Abī ʿUsāmah[50] from Abī ʿAbdillāh عليه السلام who said: The food of the Noble Prophet ﷺ was barley bread if he had it, and his dessert was dates, and his firewood was palm-branches.[51]

42. From al-Kulaynī: Narrated from ʿUmar ibn Abān al-Kalbī who said: I heard Abā Jaʿfar and Abā ʿAbdillāh عليهما السلام saying: There was no fruit on earth that was more liked by the Holy Prophet ﷺ than the pomegranate. And by Allāh! When he ate it he did not like anyone to share it with him.[52]

43. In al-Makārim: The Holy Prophet ﷺ never used to eat food that was hot, until it had cooled down and he would say: "Allāh did not feed us fire. Verily food which is hot does not have blessing so let it cool (before eating it)."

When he ate, he started with 'bismillāh'. He ate using three fingers, from what was in front of him and would not eat from what was in front of others. When the food was brought, he was the first to start eating, then the people would start eating. He would eat with his three fingers, the thumb, what followed it (i.e. the index finger) and the middle finger, and sometimes he supported them with the fourth (finger). He would sometimes eat with his whole hand (using all the fingers) and he never ate with (only) two fingers saying: "Verily the eating with two fingers is the eating of Satan."

[49] al-Kāfī 6:346
[50] In the source text: Narrated from ʿAmr ibn Saʿīd ibn Hilāl
[51] Amālī al-Ṭūsī 2:294, al-Kāfī 2:137, Amālī al-Mufīd: 195
[52] al-Kāfī 6:352, al-Maḥāsin: 541

One day his companions came with some 'Faludhaj' (a kind of sweet food) so he ate it with them and asked: "What is this made of?" They said: "We mix clarified butter and honey and it becomes as you see it now," so he said: "This food is good." He ﷺ used to eat bread made from unsifted barley, and he never ate wheat bread – ever, and he never sated himself with barley bread – ever.

He never ate on a table (laden with a variety of foods) until the day he died. He used to eat watermelons and grapes, and would eat dates and feed the sheep with its kernels. He never used to eat garlic, onions, leeks or honey that had wax in it – the wax is what remains from the plants inside the bee, which it drops into the honey; and it leaves a smell in the mouth (when eaten).

He never criticized food – ever. If he liked it he ate it and if he disliked it he left it, but he did not stop others from eating it. He would wipe the bowl clean saying: "The bottom of the bowl has the most blessed food," and when he had finished (eating), he would lick the three fingers that he had eaten with, one by one, and would wash his hands until they were completely clean. He ﷺ would never eat alone.[53]

44. In al-Maḥāsin: Narrated from Yaʿqūb ibn Shūʿaīb from Abī ʿAbdillāh عليه السلام who said: Amīr al-Muʾminīn عليه السلام was with some of his companions in Rahbah when a bowl of 'Faludhaj' was brought for him. He said to his companions: "Take from it and eat," so they took from it and he also took some (to eat), then he stopped (suddenly) and said: "I remembered

[53] Makārim al-Akhlāq: 28-30
ʿAllāmah Ṭabāṭabāi says in al-Mizān: His words "the thumb and what followed it and the middle finger ..." shows the eloquence of the narrator since he did not say: " ... and the index finger ..." out of respect for him ﷺ by not mentioning ʾindexʾ to refer to his noble finger when the thumb had been mentioned.
Then the ʿAllāmah says: And the one who narrated his ﷺ eating the *Faludhaj* has contradicted what is in al-Maḥāsin, narrated from Yaʿqūb ibn Shūʿaīb from Abī ʿAbdillāh عليه السلام ... [see the next ḥadīth] (Refer to al-Mizān 6:326)

that the Prophet of Allāh ﷺ did not eat it so I disliked that I should eat it."[54]

45. In al-Kāfī: Narrated from al-Sakūnī from Jaʿfar from his fathers عليهم السلام who said: When he ﷺ ate (any food with) fat, he would reduce his intake of water; so he was asked: "O Prophet of Allāh! You have reduced the amount of water you drink?" He said: "This is healthier for (the digestion of) my food."[55]

Note: A similar narration has been mentioned in al-Jaʿfariyāt.[56]

46. Also: Narrated from Talha ibn Zayd from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ used to like drinking from al-Qadah al-Shamī[57] and he used to say: "It is the cleanest of your vessels."[58]

Note: This has been narrated by al-Barqī and al-Kulaynī with a different chain of narrators.[59]

47. In al-Makārim: He said: He ﷺ used to drink from drinking-cups made of glass that were brought from Damascus, and he would (also) drink from drinking-cups made of wood, skin and clay.[60]

48. Also: The Holy Prophet ﷺ used to drink with his hands, pouring water in them and saying: "There is no vessel better than the hand."[61]

49. Also: He ﷺ used to drink from the mouth of the large waterskin or the small waterskin and he would not fold it outwards saying: "Folding it outwards causes the water to get a bad smell."[62]

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[54] al-Maḥāsin: 410, Manāqib Āle Abī Ṭālib 2:99, Kashf al-Ghummah 1:163, In al-Daʾāim: the Noble Prophet ﷺ used to like the *Faludhaj* and when he wanted it he would say: Take it and reduce it. Then al-Qaḍī al-Nuʿmānī said: I think he avoided having more from it so that it should not harm him. (Daʾāim al-Islām 2:111)

[55] We did not find this in al-Kāfī but it has been narrated in Makārim al-Akhlāq: 157

[56] al-Jaʿfariyāt: 161

[57] A drinking cup or bowl made in Damascus. (Tr.)

[58] al-Kāfī 6:386

[59] al-Kāfī 6:385, al-Maḥāsin: 577

[60] Makārim al-Akhlāq: 31

[61] Ibid.

50. From Ibn Ṭāwus in the book al-Muhaj, quoting from the book Zād al-ʿĀbidīn, in a lengthy ḥadīth: In the part mentioning how the water of 'Naisān'[63] is collected, it also mentions that the Holy Prophet ﷺ used to use it.[64]

51. In al-ʿUyūn: In his narration from al-Tamīmī who said: The Noble Prophet ﷺ would sacrifice (on the day of Aḍhā) two fat horned rams.[65]

52. In al-Kāfī: Narrated from ʿAbdillāh ibn Sinān who said: On the day of Aḍhā, the Holy Prophet ﷺ slaughtered two rams, one from himself and the other on behalf of the poor from among his ummah.[66]

Note: This has been narrated from the Ahl al-Bayt عليهم السلام with numerous chains of narrators.

Addendum to this Section

1. In the introduction of Ṭibb al-Nabī: In a ḥadīth, he ﷺ said: We are a community that does not eat until we become hungry, and when we eat, we do not satiate ourselves.[67]

2. In Majmuʿat Warrām: From Ibn ʿAbbās who said: The Holy Prophet ﷺ would (sometimes) go to sleep at night hungry, with no supper for him or his family; and the food that he normally ate was barley bread.[68]

3. Also: From 'Aishah: By the One who sent Muḥammad ﷺ with the truth! We did not have a sieve and the Noble Prophet ﷺ did not eat bread made from sifted barley since (the beginning of) his prophethood until he passed away.[69]

4. In al-Makārim: From Anas who said: The Holy Prophet ﷺ did not eat on a table (or platform) and he did not eat from a 'Sukurrajah' (a plate-

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[62] Ibid.
[63] Rain water that falls on the seventh month of the Roman Calendar contains special properties. [Ref. Taj al-'Arus vol. 9 pg. 28] (Tr.)
[64] Muḥaj al-Da'awāt: 355-356
[65] ʿUyūn Akhbār al-Riḍā 2:63
[66] al-Kāfī 4:495
[67] Ṭibb al-Nabī ﷺ – Introduction: 3
[68] Majmuʿat Warrām: 39
[69] Ibid.

like dish) and he did not eat thin sifted bread. So Anas was asked: "On what were they eating?" He said: "On a table-spread (placed on the ground)."[70]

5. In Majmuʿat Warrām: 'Aishah used to say: The Holy Prophet never ate until he was sated – ever.[71]

6. In Amāli al-Ṭūsī: In his narration from Muḥammad ibn Muslim in a ḥadīth from Abī Jaʿfar عليه السلام who said: "O Muḥammad! You may be thinking that someone must have seen the Noble Prophet ﷺ eating while leaning at least once, from the time Allāh sent him (as a prophet to the people) up to his death?" Then he said: "O Muḥammad! You may think that he must have sated himself by eating wheat bread for three consecutive days at least once, between the time Allāh sent him as a prophet until he passed away?" Then he عليه السلام answered himself and said: "No, by Allāh! He never sated himself with wheat bread for three consecutive days until Allāh took him (from this earth). But I do not say that he ﷺ could not get it. He would at times present one man with a hundred camels, and if he wanted to eat he could have eaten. Jibrāʾīl had brought him keys to the treasures of the earth three times and gave him the choice, guaranteeing that Allāh would not reduce any of the reward that He had promised him on the Day of Reckoning (if he took the keys). But he chose to be humble in front of his Lord and he never asked for anything. He never said 'No' when he was asked for a thing. If he had it he would give and if he did not he would say: 'God willing you will get it'."[72]

7. In al-ʿUyūn: In his narration from al-Tamīmī, from al-Riḍā from his fathers, from ʿAlī عليه السلام who said: The Holy Prophet ﷺ did not satiate himself with wheat bread for three (consecutive) days until he departed this world.[73]

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[70] Makārim al-Akhlāq: 149
[71] Majmuʿat Warrām: 82
[72] Amālī al-Ṭūsī 2:303
[73] ʿUyūn Akhbār al-Riḍā 2:64

8. In Majmuʿat Warrām: From Abī Huraīrah: The Holy Prophet ﷺ and his family did not get sated with wheat bread for three consecutive days until he left this world.[74]

9. Also: ʿAishah said: The Noble Prophet ﷺ never got sated for three consecutive days until he left this world. If he wanted he could have sated himself, but he preferred giving (his food) to others over (eating it) himself.[75]

10. Also: The Holy Prophet ﷺ never combined food of two different colors in a morsel in his mouth; if it was meat it was not bread and if it was bread it was not meat.[76]

11. Also: It never happened that the Holy Prophet ﷺ had two types of food but that he would eat one and give away the other to charity.[77]

12. In al-Makārim: Ibn Khaulī brought for the Noble Prophet ﷺ a bowl containing honey and milk, but he refused to drink it and said: "These are two drinks mixed as one and (what should be) in two bowls kept in one," so he did not drink it. Then he said: "I do not prohibit you from drinking this, but I hate pride and (fear) the accounting for the excesses of this world tomorrow; and I love humility, for surely the one who is humble in front of Allāh will be raised (in rank) by Allāh ﷻ."[78]

13. In al-Biḥār: From Lūt ibn Yaḥyā from his elders and predecessors – in a lengthy ḥadīth on how ʿAlī عليه السلام was martyred until where he said to his daughter Umm Kulthūm عليها السلام: "I want to follow the practice of my brother and cousin the Prophet of Allāh ﷺ. Never were two different types of food brought for him in one plate up to the time when Allāh took his soul."[79]

Note: This has also been narrated in al-Manāqib.[80]

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[74] Majmuʿat Warrām: 39
[75] Ibid., 141
[76] Majmuʿat Warrām: 39
[77] Ibid.
[78] Makārim al-Akhlāq: 32
[79] Biḥār al-Anwār 42:276
[80] Manāqib Āle Abī Ṭālib 2:99

14. In al-Makārim: As far as possible, he ﷺ would never eat alone.[81]

15. In al-Biḥār: From Bishārat al-Mustafā – in a ḥadīth on the advice of ʿAlī عليه السلام to Kumayl ibn Ziyād until where he said: "O Kumayl! Do not be too fussy about your food, for the Holy Prophet ﷺ was never particular about it."[82]

16. In al-Kāfī: In his narration from ʿAlī ibn Asbāt from his father: Abā ʿAbdillāh عليه السلام was asked: "Did the Holy Prophet ﷺ nourish his family with healthy and nutritious food?" He said: "Yes. When one eats food that is healthy and nutritious, he gets a sense of contentment and his flesh starts to grow."[83]

17. In al-Maḥāsin: In his narration from ʿAmr ibn Jāmiʿ from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ used to wipe the bowl of food clean.[84]

18. In al-Maḥāsin: From some of our companions from al-Ḥasan ibn ʿAlī عليه السلام who said: There are twelve qualities that one must learn to adopt while eating. Four of them are obligatory, four are (from the) *sunnah* and four are (basic eating) etiquette... as for the *sunnah*, it includes sitting on the left leg, eating with three fingers, and for one to eat from what is in front of him.[85]

Note: This has been narrated by al-Ṣadūq in al-Khisāl and al-Faqih, by al-Ṭabarsī in al-Makārim, and by al-Sayyid in al-Iqbāl - and in it (is added) "As for the *sunnah*, it includes washing ones hands before eating ... and licking the fingers ..."[86]

19. In al-Mustadrak: From Abī al-Qāsim al-Kūfī in a ḥadīth on the actions that are (from the) *sunnah* while eating: The *sunnah* in this is to wash one's hands before and after eating.[87]

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[81] Makārim al-Akhlāq: 31
[82] Biḥār al-Anwār 77:268, Bishārat al-Mustafā: 25
[83] al-Kāfī 4:12
[84] al-Maḥāsin: 443
[85] Ibid., 459
[86] al-Khisāl: 485, al-Faqih 3:359, Makārim al-Akhlāq: 141, Iqbāl al-Aʿmāl: 113
[87] al-Mustadrak 16:269

20. In al-Kāfī: In his narration from Muḥammad ibn al-Fadhil who ascribes it to them (the infallibles عليهم السلام) that they said: When the Holy Prophet ﷺ ate, he would put food for the person sitting opposite him and when he drank water he would give some to the person sitting on his right.[88]

21. In al-Makārim: He ﷺ used to drink while standing and at times he would drink while riding (an animal), and sometimes he would stop and drink - from a waterskin or an earthenware flask or from any other vessel that was available and (sometimes) with his hands.[89]

22. In al-Iḥyā: He ﷺ used to drink in three draughts, glorifying Allāh at the end of each draught and starting each draught with *'bismillāh ...'* After finishing the first draught he would say: '*alḥamdulillāh'* and after the second he would add: '*Rabbil-'ālamīn'* and in the third he would add: '*ar-Raḥmānir-Raḥīm'*.[90]

23. In al-Irshād of al-Daylamī: When he ﷺ drank water he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَجْعَلْهُ أُجَاجاً بِذُنُوبِنَا وَ جَعَلَهُ عَذْباً فُرَاتاً بِنِعْمَتِهِ.

All praise be to Allāh, the One who did not make it (this water) bitter as a punishment for our sins, and made it sweet and quenching by His grace.[91]

Note: al-Kulaynī has mentioned this in al-Kāfī and al-Ghazālī in al-Iḥyā.[92]

24. In al-Iqbāl: From al-Sayyid Yaḥyā ibn al-Ḥusayn ibn Hārun al-Ḥusaynī in his Amāli: When the Holy Prophet ﷺ had eaten a few morsels, he would say:

أَللّٰهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَ سَقَيْتَ وَ أَرْوَيْتَ فَلَكَ الْحَمْدُ غَيْرَ مَكْفُورٍ وَ لاَ مُوَدَّعٍ وَ لاَ مُسْتَغْنًى عَنْكَ.

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[88] al-Kāfī 6:299, al-Mustadrak 16:287
[89] Makārim al-Akhlāq: 31-32
[90] Iḥyā 'Ulūm al-Dīn 2:6
[91] We did not find it in al-Irshād, but we found it in al-Wasā'il 17:204
[92] al-Kāfī 6:384, Iḥyā 'Ulūm al-Dīn 2:6, Qurb al-Isnād: 12

O Allāh! To You belongs all praise. You have fed, given drink and quenched the thirst; so all praise belongs to you, without ingratitude, and without leave, and without (seeking) independence from You.[93]

25. In al-Makārim: He ﷺ said: The best condiment is vinegar - O Allāh! Make the vinegar a blessing for us - for it is the condiment of the prophets before me.[94]

26. In al-Kāfī: In his narration from al-Sakūnī from Abī ʿAbdillāh عليه السلام who said: The additives most liked by the Noble Prophet ﷺ were vinegar and olive oil, and he said: "This is the food of the prophets عليهم السلام".[95]

27. In al-ʿUyūn: In his narration from al-Riḍā from his fathers from ʿAlī عليه السلام who said: The Holy Prophet ﷺ never ate the kidney (of animals), though he did not prohibit it, and he would say: " ...because of their closeness to the urine."[96]

28. In al-Kāfī: In his narration from ʿAbd al-Raḥmān ibn al-Ḥajjāj in a ḥadīth from Abī ʿAbdillāh عليه السلام: The Holy Prophet ﷺ was brought a bowl of rice as a gift from the Anṣār, so he called Salmān, Miqdād and Abā Dharr – may Allāh be pleased with them – to join him. They began making excuses after having eaten very little, so he ﷺ said: "You have not had anything! The one from among you who loves us the most is the one who will eat the most with us."[97]

29. Also: In his narration from Ibrāhīm al-Karkhī who said: Abū ʿAbdillāh عليه السلام said: The Prophet of Allāh ﷺ said: "If a believer were to invite me to eat the meat of the arm-bone of a sheep, I would accept; and this is part of religion. If a polytheist or a hypocrite were to invite me to eat camel-meat, I would decline; and this is from religion. Allāh has made repudiable for me the gifts of the polytheists and the hypocrites and their food."[98]

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[93] Iqbāl al-Aʿmāl: 116
[94] Makārim al-Akhlāq: 190, ʿAwārif al-Maʿārif: 314
[95] al-Kāfī 6:328, al-Maḥāsin: 483
[96] ʿUyūn Akhbār al-Riḍā 2:41
[97] al-Kāfī 6:278
[98] al-Kāfī 6:274, al-Maḥāsin: 411

30. In al-Biḥār, from the ʿAllāmah in al-Tadhkirah: He ﷺ never used to eat garlic, onions and leeks.[99]

31. In al-Maḥāsin: From al-Nawfalī in his narration: The Noble Prophet ﷺ said: "Take off your shoes when eating, for it is a wonderful *sunnah* and relaxing for the feet."[100]

32. In al-Kāfī: In his narration from Ibn al-Qaddāh from Abī ʿAbdillāh عليه السلام in a ḥadīth: The Holy Prophet ﷺ used to like the meat of the arm-bone and shoulder, and he disliked the (meat of the) hipbone because of its closeness to the urinary tract.[101]

Note: This has been narrated by al-Barqī in al-Maḥāsin and by al-Ṣadūq in al-ʿIlal.[102]

33. In ʿAwārif al-Maʿārif: The Holy Prophet ﷺ never criticized food – ever. If he had an appetite for it, he ate it otherwise he left it.[103]

34. Also: The Noble Prophet ﷺ never used to blow on food or breathe in the cup (when drinking).[104]

35. Also: Having vinegar and green vegetables on the table is from the *sunnah*.[105]

36. In al-Maḥāsin: In his narration from Ibn al-Qaddāh from Jaʿfar عليه السلام who said: Once some 'Khabis' (a dish made from dates, raisins and clarified butter) was brought for the Holy Prophet ﷺ but he refused to eat it, so he was asked: "Do you prohibit it?" He said: "No, but I would not like to accustom myself to this type of food." Then he recited the āyah: *'You have exhausted your good things in the life of the world'*.[106]

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[99] Biḥār al-Anwār 16:387
[100] al-Maḥāsin: 449
[101] al-Kāfī 6:315
[102] al-Maḥāsin: 470, we did not find this in al-ʿIlal
[103] ʿAwārif al-Maʿārif: 313
[104] ʿAwārif al-Maʿārif: 314, Iḥyā ʿUlūm al-Dīn 2:5-6
[105] ʿAwārif al-Maʿārif: 314
[106] al-Maḥāsin: 409, Sūrat al-Aḥqāf: 20

37. In al-Majmaʿ: The Holy Prophet ﷺ used to tilt the bowl for the cat (making it easier for her to drink).[107]

38. In al-Daʾāim: From Jaʿfar ibn Muḥammad عليه السلام that he used to eat with five fingers saying: This is how the Prophet of Allāh ﷺ used to eat, not how the arrogant eat.[108]

39. Also: From ʿAlī عليه السلام that he said: We would soak raisins and dates in clean water in order to sweeten it for the Noble Prophet ﷺ, and if a day or two had passed he would drink it, but when it had changed (in taste) he would instruct that it should be poured out.[109]

40. From al-Daʾāim: When the Holy Prophet ﷺ ate, he would sit with one leg upright and the other relaxed.[110]

41. When the Holy Prophet ﷺ ate or drank he said:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَ وَ سَقىٰ وَ سَوَّغَهَ وَ جَعَلَ لَهُ مَخْرَجاً.

All praise is for Allāh, the One who gave food and drink, and allowed it to be consumed, and made a pathway and an outlet for it.[111]

42. In al-Majmaʿ: In the narrative of the battle of Khandaq after mentioning the killing of Nawfal ibn ʿAbd al-Ghazzā, until where he said: The disbelievers sent wenty thousand (dirhams) to the Noble Prophet ﷺ to buy his corpse, so the Holy Prophet ﷺ said: "It is yours; because we do not take money for the dead."[112]

43. In Makārim al-Akhlāq: From an incomplete chain of narrators from al-Riḍā عليه السلام who said: A quince was brought for the Holy Prophet ﷺ so he divided it with his hands, and he ﷺ used to really like it, so he ate it and gave some to those of his companions who were with him, then he

[107] Majmaʿ al-Bayān 4:352 – Sūrat al-Anʿām
[108] Daʾāim al-Islām 2:119
[109] Ibid., 2:128
[110] Daʾāim al-Islām 2:118, Biḥār al-Anwār 66:389
[111] Sunan Abī Dāwud 3:366
[112] Majmaʿ al-Bayān 8:343 – Sūrat al-Aḥzāb

said: "You should eat quince for it cleans the heart and removes the covering (of phlegm) from the chest."[113]

44. In Makārim al-Akhlāq: In his narration from al-Riḍā عليه السلام, with an incomplete chain: The Holy Prophet ﷺ said: "Allāh سبحانه وتعالى has made honey a blessing. It is the cure for pains and seventy prophets have blessed it."[114]

45. In ʿUyun al-Akhbār: In the narration from al-Riḍā from ʿAlī ibn Abī Ṭālib عليه السلام who said: The Prophet of Allāh ﷺ said to me: "O ʿAlī you should eat lentils as it is a blessed and holy food. It softens the heart and increases one's inclination to weep (to Allāh), and seventy prophets have blessed it, the last of whom was ʿIsā ibn Maryam عليه السلام."[115]

46. From Abī ʿUmar: When the Noble Prophet ﷺ wanted to eat a chicken he would ask that it be brought and would keep it tethered (and would feed it) for some days after which he would (slaughter and) eat it.[116]

47. In al-Maḥāsin: In the narration from Adim 'Bayyā' al-Harwi' from al-Ṣādiq عليه السلام in a ḥadīth: ... he ﷺ used to like eating meat.[117]

48. In al-Kāfī: In the narration of ʿAlī about the Holy Prophet ﷺ: He never refused perfume and sweets.[118]

[113] Makārim al-Akhlāq: 172, Musnad al-Imām al-Riḍā: 342
[114] Makārim al-Akhlāq: 166, Musnad al-Imām al-Riḍā: 351
[115] ʿUyūn Akhbār al-Riḍā عليه السلام 2:40, Musnad al-Imām al-Riḍā: 342
[116] Biḥār al-Anwār 65:6
[117] al-Maḥāsin: 460
[118] al-Kāfī 6:513, Wasāʾil al-Shīʿah 1:444

10

THE ĀDĀB OF THE LAVATORY

1. From Shahīd al-Thānī in Sharh al-Nafliyyah: Nobody ever saw the Holy Prophet ﷺ urinating or relieving himself.[1]

2. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام: Whenever the Holy Prophet ﷺ wanted to expectorate, he would first cover his head and then (after expectorating) bury it (the phlegm). When he visited the lavatory, he would (also) cover his head.[2]

3. In al-Majālis al-Akhbār: Narrated from Abī Dharr from the Holy Prophet ﷺ (that) in his counsel, he said: O Abā Dharr! Be ashamed in the presence of Allāh, for by Allāh when I go to relieve myself, I hide and cover myself with my clothes out of shame from the angels who are with me.[3]

4. From al-Mufīd in al-Muqniʿah: Covering the head, if it is open, is a *sunnah* from the *sunan* of the Noble Prophet ﷺ.[4]

5. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام: The Holy Prophet would pull the urinary tract thrice after urination.[5]

6. In al-Kāfī: Narrated from al-Ḥusayn ibn Khālid from Abī al-Ḥasan al-Thānī عليه السلام saying: I said to him: "It has been narrated to us in the ḥadīth that the Holy Prophet ﷺ would purify himself (after relieving himself)

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[1] Fawāʾid al-Milliyyah fi Sharh al-Nāfliyyah: 17, ʿAwārif al-Maʿārif: 261, Daʾāim al-Islām 1:104

[2] al-Jaʿfariyāt: 30, Daʾāim al-Islām 1:104, al-Mustadrak 1:248

[3] Amālī al-Ṭūsī 2:147, Majmuʾat Warrām: 307, Makārim al-Akhlāq: 465

[4] al-Muqniʾah: 39, Tahdhīb al-Aḥkām 1:24

[5] al-Jaʿfariyāt: 12, al-Mustadrak 1:260

while his ring was still on his finger, and this was also the case with Amīr al-Muʾminīn عليه السلام; and the inscription on the ring of the Holy Prophet ﷺ was 'Muḥammad is the Apostle of Allāh' (is this correct)?" He عليه السلام said: "They have spoken the truth." I said: "So should we do (the same)?" He replied: "They used to wear their rings on the right hand whereas you wear your rings on the left hand."[6]

Note: A similar narration is found in al-Makārim quoting from Kitāb al-Libās of al-ʿAyyāshi from al-Ḥusayn ibn Saʿīd from Abī ʿAbdillāh عليه السلام and also in al-Jaʿfariyāt.[7]

7. In al-Khisāl: Narrated from al-Ḥusayn ibn Musʿab from Abī ʿAbdillāh عليه السلام who said: Three things that were practiced by al-Barrā' ibn Maʿrur al-Anṣārī became part of the *sunnah*: In the beginning, people used to clean themselves with stones so al-Barrā' ibn Maʿrur ate a pumpkin which softened his bowels and he cleansed himself with water; and Allāh تعالى revealed about him *'Surely Allāh loves those who turn to Him constantly and He loves those who purify themselves.'*[8] And it became a *sunnah* to cleanse oneself with water.

When he was on his death bed, he was out of Madīnah, so he ordered that his face be turned toward the Holy Prophet ﷺ (who was in Makkah) and bequeathed one third of his wealth; and so it was that the law regarding (facing) the Qibla was ordained and bequeathing of one third (of one's wealth) became the *sunnah*.[9]

8. In al-Tahdhīb: In his narration from ʿAbdullāh ibn Maskan from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ was the most cautious about urine. When he wanted to urinate, he would find a place that was elevated from the ground, or an area where there was a lot of soil, out of aversion to being splattered by urine.[10]

9. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his father عليهما السلام who said: My father (ʿAlī ibn al-Ḥusayn عليه السلام) said: "O my son,

[6] al-Kāfī 6:373, ʾUyun Akhbār al-Riḍā 2:55
[7] Makārim al-Akhlāq: 92, al-Jaʿfariyāt: 186
[8] Sūrat al-Baqarah: 222
[9] al-Khisāl: 192
[10] Tahdhīb al-Aḥkām 1:33, ʿIlal al-Sharāʿi: 278, al-Faqih 1:22

get for me clothes for (use in) the lavatory. I saw a fly sitting on something impure and then it sat on me." He said: I brought it to him so he said: "Neither did the Holy Prophet ﷺ nor his companions have any clothes (for this purpose) other than their regular clothes," so he did not take it.[11]

Addendum to this Section

1. In al-Hidāyah: The *sunnah* for entering the lavatory is that one should enter with his left leg before his right and should cover his head and remember Allāh ﷻ.[12]

2. In al-Kāfī: In his narration from Abī Usāmah in a ḥadīth from Abī ʿAbdillāh عليه السلام: A man asked him (among other things): "What is the *sunnah* regarding entering the lavatory?" He عليه السلام said: "Remember Allāh, seek protection from Allāh against the cursed Shaitan and when you have finished (relieving yourself) say:

أَلْحَمْدُ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي مِنَ الْأَذَىٰ فِي يُسْرٍ وَ عَافِيَةٍ.

All praise be to Allāh for what he has removed from me of that which is harmful (to my body) with ease and well-being."[13]

Note: al-Barqī has narrated this in al-Maḥāsin as has al-Ṣadūq in al-ʿIlal[14]

3. In al-Tahdhīb: In his narration from Zurārah from Abī Jaʿfar عليه السلام who said: There is no prayer except with purification. It is permissible for you to cleanse yourself with three stones (after relieving yourself) as this was from the *sunnah* of the Holy Prophet ﷺ. As for urination, however, it is a must to wash oneself (with water after urinating).[15]

Note: He has also narrated it in al-Istibsār.[16]

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[11] al-Jaʿfariyāt: 14
[12] al-Hidāyah: 15
[13] al-Kāfī 3:69
[14] ʿIlal al-Sharāʿi: 276, we have not found this in al-Maḥāsin.
[15] Tahdhīb al-Aḥkām 1:50
[16] al-Istibsār 1:55

4. In al-Tahdhīb: From Aḥmad ibn Muḥammad, from some of our companions quoting from Abī ʿAbdillāh عليه السلام who said: It was (from) the *sunnah* to use three clean stones for cleansing oneself, followed by water.[17]

5. In al-Daʾāim: ʿAlī عليه السلام said: The *sunnah* with regards to cleansing oneself with water is to start with (washing away) the urine and then the stool and not (to wash) both at once.[18]

6. Also: When he صلى الله عليه وآله wanted to relieve himself during a journey, he would move far away (from the people) and find a hidden place.[19]

7. Also: They (the Imāms عليهم السلام) narrated: When the Holy Prophet صلى الله عليه وآله entered the lavatory, he would cover his head and veil himself and nobody ever saw him.[20]

[17] Tahdhīb al-Aḥkām 1:46
[18] Daʾāim al-Islām 1:106
[19] Daʾāim al-Islām 1:104, al-Mustadrak 1:249, ʿAwārif al-Maʿārif: 261
[20] Daʾāim al-Islām 1:104

11

THE DEAD AND ANYTHING RELATED (TO DEATH)

1. In al-Makārim: Whenever the Holy Prophet ﷺ saw a pustule on his body, he would seek refuge with Allāh and submit himself and cry out to Him in supplication. He would be asked: "O Prophet of Allāh! What is the cause of your distress?" He would reply: "If Allāh ﷻ willed a small (matter) to become a big one, it would become big and if He willed a big matter to become small, it would become small."[1]

2. In the book al-Tamhīs: From Abī Saʿīd al-Khudrī (who said) that he placed his hand on the Noble Prophet ﷺ and he (found that he) had a fever, and he noticed this (while his hand was) above the blanket, so he said: "How intensely has it (the fever) effected you O Prophet of Allāh?!" He ﷺ said: "This is how we are made to undergo intense trials and our reward is (thereby) doubled."[2]

3. In al-Kāfī: Narrated from Jābir from Abī Jaʿfar عليه السلام who said: The *sunnah* is that the bier should be carried by its four sides and anything in addition to this is voluntary.[3]

4. Also: Narrated from al-Faḍl ibn Yūnus from Mūsā ibn Jaʿfar عليه السلام: The (method of) carrying the bier with the dead body, according to the practiced *sunnah*, was to start by (lifting) the side of the right hand (of the dead body), then the right leg, then the left leg and finally the left hand, until it was raised from all sides.[4]

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[1] Makārim al-Akhlāq: 357
[2] al-Tamhīs: 34, Biḥār al-Anwār 16:275
[3] al-Kāfī 3:168, Tahdhīb al-Aḥkām 1:453
[4] Ibid.

5. From ʿAbdillāh ibn Jaʿfar in Qurb al-Isnād: From al-Ḥasan ibn Dharīf from al-Ḥusayn ibn ʿAlwān from Jaʿfar from his father عليه السلام: al-Ḥasan ibn ʿAlī عليه السلام was sitting with his companions when a funeral procession passed by, so some of the people stood up but al-Ḥasan عليه السلام did not stand up, and when the procession had passed, some of them said: "Why did you not stand up – may Allāh grant you well-being – when the Holy Prophet ﷺ used to stand for the bier when it was carried past?" al-Ḥasan عليه السلام said: "The Holy Prophet ﷺ only stood up once and this was when the bier of a Jew was being carried and the place was narrow, so the Prophet stood up because he disliked that the bier should pass over his head."[5]

6. From al-Qutb in his Daʿawāt: When the Noble Prophet ﷺ followed a funeral procession, he would be overcome by grief and would contemplate more and talk less.[6]

7. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام: The Holy Prophet ﷺ used to throw three handfuls of dust on the grave (of a believer).[7]

8. al-Kāfī: Narrated from Zurārah from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ would perform something special when someone from Bani Hāshim passed away; something which he never performed for any other Muslim. After he prayed *salāt al-mayyit* for the Hāshimī and sprinkled water on his grave, the Noble Prophet ﷺ placed his hand on the grave until his fingers were seen to be in the soil, and when a person would return (home from a journey) or a traveler from Madīnah (would come), he would see a new grave with the Holy Prophet's ﷺ hand-print and say: "Who has died from the family of Muḥammad ﷺ?"[8]

9. Also: Narrated from ʿAbd al-Raḥmān ibn Abī ʿAbdillāh who said: I asked him about the placing of one's hand on the grave – what is it and why is it done? He replied: The Holy Prophet ﷺ performed it on (the

[5] Qurb al-Isnād: 42, al-Tahdhīb 1:456 (with another chain of narrators mentioning it from al-Ḥusain عليه السلام)
[6] al-Daʾawāt: 256
[7] al-Jaʿfariyāt: 202
[8] al-Kāfī 3:200, Tahdhīb al-Aḥkām 1:460

grave of) his son after sprinkling the water (on his grave). I asked him: How should I place my hand on the graves of the Muslims? He showed me by placing his hand on the ground and then raised it (and this was) while he was facing the Qiblah.[9]

10. From Shahīd al-Thāni in Musakkin al-Fuʿād: From ʿAlī عليه السلام: When the Noble Prophet ﷺ gave condolence he would say:

آجَرَكُمُ اللّٰهُ وَرَحِمَكُمْ.

May Allāh recompense you and have mercy on you

And when he congratulated someone he would say:

بَارَكَ اللّٰهُ لَكُمْ وَ بَارَكَ اللّٰهُ عَلَيْكُمْ

May Allāh bless you and keep you blessed.[10]

11. From al-Qutb in his Daʿawāt: Zayn al-ʿĀbidīn عليه السلام said: There was never a time when Amīr al-Mu'minīn عليه السلام was faced with an affliction but that he would pray a thousand rakʿahs on that day, give alms to sixty beggars and fast for three days. He عليه السلام said to his children: "When an affliction befalls you do as I do, for I saw the Holy Prophet ﷺ doing this, so follow in the footsteps of your Prophet and do not contravene it for Allāh (will thereby) be against you. Allāh ﷻ has said: *'As for him who endures patiently and forgives, that is indeed the steadiest of courses.'*"[11] Zayn al-ʿĀbidīn عليه السلام said: I still perform this action of Amīr al-Mu'minīn عليه السلام.[12]

Addendum to this Section

1. In al-Makārim: From Anas ibn Mālik who said: The Holy Prophet ﷺ used to visit the sick and attend the funeral processions.[13]

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[9] al-Kāfī 3:200
[10] Musakkin al-Fu'ād: 108
[11] Sūrat al-Shūra (42): 43
[12] al-Daʿawāt: Mustadrak al-Daʿawāt: 287
[13] Makārim al-Akhlāq: 15, al-Manāqib 1:146

2. In al-Majālis of Shaykh al-Ṭūsī: In his narration from al-Hārith from ʿAlī عليه السلام who said: When the Noble Prophet ﷺ visited a sick person he would say:

أَذْهِبِ الْبَأْسَ رَبَّ الْبَأْسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ.

Remove the affliction O Lord of affliction, and cure him for You are the Healer, there is no other Healer but You.[14]

Note: A similar narration is mentioned by al-Ṭabarsi in al-Makārim.[15]

3. In Tibb al-A'immah: From Jābir from al-Bāqir عليه السلام who said: When the Holy Prophet ﷺ or someone from his family or (close) companions was afflicted with inflammation in the eyes, he would recite the following supplication:

أَللّٰهُمَّ مَتِّعْنِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَانْصُرْنِي عَلَى مَنْ ظَلَمَنِي وَ أَرِنِي فِيهِ ثَأْرِي.

O Allāh! Cause me to enjoy my hearing and my sight and make them continue with me until the day I die, and help me (to gain victory) over the one who oppresses me and take my vengeance from him.[16]

4. In al-Makārim: From Ibn ʿAbbās who said: The Holy Prophet ﷺ would teach us (to recite this) for all types of pains, fever and headache:

بِسْمِ اللّٰهِ الْكَبِيرِ. أَعُوذُ بِاللّٰهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ.

In the name of Allāh the Great. I seek refuge with Allāh the Almighty from the evil of all that gushes in the veins and from the evil of the heat of the Hellfire.[17]

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[14] Amālī al-Ṭūsī 2:252
[15] Makārim al-Akhlāq: 392
[16] Ṭibb al-A'immah: 83
[17] Makārim al-Akhlāq: 401

5. In Majmuʿat Warrām: Whenever the Noble Prophet ﷺ was saddened by something, he would take recourse in fasting and prayer.[18]

6. al-Shahīd al-Thāni in Musakkin al-Fuʿād: Whenever an affliction befell the Holy Prophet ﷺ, he would stand, perform ablution, pray two rakʿahs and say:

أَللّٰهُمَّ قَدْ فَعَلْتُ مَا أَمَرْتَنَا فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا.

O Allāh! I have done as you commanded, so fulfill for us what you have promised us.[19]

7. In al-Kāfī: From ʿAlā' ibn Kāmil who said: I was sitting in the company of Abī ʿAbdillāh عليه السلام when (suddenly) a woman's scream was heard from the house, so Abū ʿAbdillāh عليه السلام stood up then he sat down and regained his composure and returned to his talk until he had completed it, then he said: "We (the Ahl al-Bayt) like the well-being of our selves, our children and our possessions but when there is a divine ordinance, it is not for us to like something which Allāh does not like for us."[20]

Note: al-Kulaynī has narrated two other ahādith with similar a meaning and al-Ṣadūq has also narrated this in al-Faqih and Ikmāl al-Dīn.[21]

8. In al-Kāfī: From ʿAlī ibn Ibrāhim from his father, from (the Imām عليه السلام) who said: The *sunnah* with regards to '*Hunut*' (camphor used in the embalmment of the dead) is (to use) the equivalent of (the weight of) thirteen and one third dirhams. Then he عليه السلام said: Jibrāʾīl descended on the Holy Prophet ﷺ with '*Hunut*' weighing the equivalent of forty dirhams, so the Noble Prophet ﷺ divided it into three (equal) portions, a portion for himself, a portion for ʿAlī عليه السلام and a portion for Fāṭimah عليها السلام.[22]

[18] Majmuʿat Warrām: 255
[19] Musakkin al-Fuʿād: 56
[20] al-Kāfī 3:226
[21] al-Kāfī 3:225-226, al-Faqih 1:187, Kamāl al-Dīn wa Tamām al-Niʿmah 1:73
[22] al-Kāfī 3:151

Note: This has also been narrated by Shaykh Ṭūsī in al-Tahdhīb and by al-Ṣadūq in al-ʿIlal, al-Faqih, Fiqh al-Riḍā and al-Hidāyah.[23]

9. Also: In his narration from Zurārah and Muḥammad ibn Muslim who said: We said to Abī Jaʿfar عليه السلام: "Is the turban of the dead body a part of the shroud?" He said: "No. The obligatory shroud is made up of three pieces of cloth or in the very least, (if these cannot be procured) one complete cloth that shrouds the entire body. Anything more than this is *sunnah* until it reaches five cloths, and anything more than that is an innovation and the turban is *sunnah*."[24]

10. In al-Tahdhīb: Using the '*Jarīd'* (palm branches - stripped of the leaves - which are buried along with the dead body) is also from the *sunnah*.[25]

11. Shaykh Tūsī in his book 'Ghaybah': From Muḥammad ibn al-Ḥasan al-'Alawi and others in a long ḥadīth from Mūsā ibn Jaʿfar عليه السلام who said: We the Ahl al-Bayt - the dower of our women, the pilgrimage of those from among us who have not been for pilgrimage, and the shrouds of our dead are (all) from our purest wealth; and I have my shroud with me ...[26]

12. In Jaʿfariyāt: In his narration from ʿAlī عليه السلام: When the Holy Prophet ﷺ prayed over a dead body, if it was a man, he would stand next to his chest and if it was a woman, he would stand next to her head.[27]

Note: This has also been narrated in al-Daʾāim, and in al-Tahdhīb from Jābir from Abī Jaʿfar عليه السلام.[28]

13. In ʿAwāli al-La'āli: From Abī Saʿīd al-Khudri: He ﷺ never rode a mount on (the day of) *ʿeid* or (while attending) a funeral – ever.[29]

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[23] Tahdhīb al-Aḥkām 1:290, ʿIlal al-Sharāʿi: 302, Fiqh al-Imām al-Riḍā: 168, al-Faqih 1:149

[24] al-Kāfī 3:144, Tahdhīb al-Aḥkām 1:292

[25] Tahdhīb al-Aḥkām 1:326, al-Muqniʿ: 18, al-Faqih 1:144

[26] al-Ghaybah: 23, al-Mustadrak 2:231, Tuḥf al-ʿUqūl: 412

[27] al-Jaʿfariyāt: 210

[28] Daʾāim al-Islām 1:235, Tahdhīb al-Aḥkām 3:190

[29] ʿAwāli al-Laʾāli 2:220, al-Mustadrak 2:300

14. In al-Kāfī: In his narration from al-Sakunī from Abī ʿAbdillāh عليه السلام who said: Amīr al-Mu'minīn عليه السلام said: It became the *sunnah* from the Holy Prophet ﷺ that none should enter the grave of a woman except those who (were allowed to) see her in her lifetime.[30]

15. Also: In his narration from ʿAlī ibn Yaqtīn who said: I heard Abā al-Ḥasan عليه السلام saying: Do not go down into the grave wearing a turban, cap, scarf or shoes and undo your buttons (before going in) as this was the *sunnah* of the Noble Prophet ﷺ; and seek refuge with Allāh from the accursed Shaitan and recite *Fātiḥatal Kitāb* (Sūrah al-Ḥamd): '*al-Muʿawwadhatayn'* (Sūrah al-Nās Sūrah al-Falaq): '*Qul huwAllāhu Ahad'* and Ayat al-Kursī.[31]

Note: This has also been narrated by al-Ṣadūq in al-ʿIlal and al-Shaykh al-Ṭūsī in al-Tahdhīb.[32]

16. Also: In his narration from ʿUmar ibn Udhaynah who said: I saw Abā ʿAbdillāh عليه السلام throw dust over the dead body (in the grave). He held the dust in his hand for some time and then threw it and he never threw more than three handfuls. So I asked him about this. He replied: "O ʿUmar! I was saying:

إِيْمَانًا وَ تَصْدِيقاً بِبَعْثِكَ هٰذَا مَا وَعَدَ اللّٰهُ وَرَسُولَهُ وَ صَدَقَ اللّٰهُ وَ رَسُولُهُ
وَ مَا زَادَهُمْ إِلاَّ إِيـــمَاناً وَ تَسْلِيماً.

(O Allāh!) I believe and confirm that you will resurrect (all human beings); ' ... this is what Allāh and his Prophet promised and Allāh and His promised spoke the truth - and it only increased them in faith and submission'.[33]

This is what the Holy Prophet ﷺ used to do and it thus became the *sunnah*."[34]

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[30] al-Kāfī 3:194, Tahdhīb al-Aḥkām 1:325, al-Jaʿfariyāt: 203
[31] al-Kāfī 3:192
[32] ʿIlal al-Sharāiʿ: 305, Tahdhīb al-Aḥkām 1:313
[33] Sūrat al-Aḥzāb (33): 22
[34] al-Kāfī 3: 198

17. In Qurb al-Isnād: From ʿAlī عليه السلام: It is (from) the *sunnah* to sprinkle some water on the grave.[35]

18. In al-Tahdhīb: In his narration from Mūsā ibn Ikīl al-Numayrī from Abī ʿAbdillāh عليه السلام who said: The *sunnah* with regards to sprinkling water on the grave is that one should face the Qiblah and start sprinkling water from the side of the head to the side of the legs, then go round the grave to the other side, then sprinkle water on the middle of the grave; and this is the *sunnah*.[36]

19. In Fiqh al-Riḍā: The *sunnah* is for the grave to be raised (to the height of) four opened fingers from the ground, and if it is (raised) more than this there is no problem; and the grave should be leveled and not rounded.[37]

20. In al-Kāfī: In his narration from Hāshim ibn Sālim from Abī ʿAbdillāh عليه السلام who said: When Jaʿfar ibn Abī Ṭālib عليه السلام was martyred, the Holy Prophet ﷺ told Fāṭimah عليها السلام to take food to Asmā' bint ʿUmays for three days and to come to her with her womenfolk and stay with her for three days, thus it became the *sunnah* to provide food to the grieving family for three days.[38]

Note: A similar narration is mentioned by al-Barqī in al-Maḥāsin and by al-Ṣadūq in al-Faqih and Fiqh al-Riḍā, and by al-Shaykh al-Ṭūsī in al-Amālī.[39]

21. Also: In his narration from Harīz or someone else who said: Abū Jaʿfar عليه السلام bequeathed eight hundred dirhams for his obsequies and he considered this to be from the *sunnah* because the Noble Prophet ﷺ said: "Take food for the family of Jaʿfar (ibn Abī Ṭālib) for they are preoccupied (in mourning)."[40]

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[35] Qurb al-Isnād: 72, al-Jaʿfariyāt: 203
[36] Tahdhīb al-Aḥkām 1:320
[37] al-Fiqh al-Mansūb li al-Imām al-Riḍā: 175, al-Mustadrak 2:335
[38] al-Kāfī 3:217
[39] al-Maḥāsin: 419, al-Faqih 1:182, Fiqh al-Imām al-Riḍā: 172, Amālī al-Ṭūsī 2:272
[40] al-Kāfī 3:217

22. In al-Faqih: al-Ṣādiq ﷺ said: Eating at the house of the grieving (family) is a practice from the age of ignorance and the *sunnah* is (only) to send the food to them.[41]

[41] al-Faqih 1:182

GIFT

12

THE ĀDĀB OF MEDICATION

1. In Qurb al-Isnād: In his narration from Ḥusayn ibn Dhareef from, al-Ḥusayn ibn ʿAlwān, from Jaʿfar from his father عليهما السلام: The Holy Prophet ﷺ got the center of his head cupped.[1] Abū Dhabiyyah performed the cupping with his special instrument and the Holy Prophet ﷺ gave him one *sā'* (three kilos) of dates. He (also) said: The Noble Prophet ﷺ would introduce sesame-seed oil nasally (putting it in his nose) when he had a headache.[2]

Note: al-Kulaynī has also mentioned a similar narration.[3] As has been mentioned in the section on cleanliness, he ﷺ would (also) put oil on his eyebrows (to get relief) from headaches.

2. In al-Kāfī: Narrated from Bakr ibn Ṣāliḥ, al-Nawfalī and others, attributing it to Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ did not use any medicine for the common cold, saying: "There is nobody who is not susceptible to leprosy, so when he catches the cold, it subdues the leprosy."[4]

3. Also: Narrated from Muḥammad ibn al-Fayḍ who said: I told Abī ʿAbdillāh عليه السلام: "A person from among us became sick so he was ordered by the healers to (stick to a certain) diet." He said: "But we, the Ahl al-Bayt, do not diet except from dates, and we use apple and cold water as remedies." I said: "And why do you diet from dates?" He replied:

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[1] Cupping was a traditional medical practice that was used to increase blood supply to an area of the body. (Tr.)
[2] Qurb al-Isnād: 52,53
[3] al-Kāfī 6:524
[4] Ibid., 8:382

"Because the Holy Prophet ﷺ prescribed this diet for ʿAlī عليه السلام when he was ill."[5]

Note: al-Ṣadūq has narrated this in al-ʿIlal[6] and similar narrations have also been narrated by others.[7]

Addendum to this Section

1. In Maʿāni al-Akhbār: From Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ would perform cupping on this head and would call it '*al-mughithah*' (the reliever) or '*al-munqidhah*' (the rescuer).[8]

2. In al-Makārim: From al-Ṣādiq عليه السلام who said: The Holy Prophet ﷺ would perform cupping on Mondays after the ʿAṣr prayer.[9]

Note: This is also narrated by al-Ṣadūq in al-Khisāl.[10]

3. In al-Biḥār: Zayd al-Nursī said: I heard Abā al-Ḥasan عليه السلام saying: Washing the head with marsh mallow on Fridays is from the *sunnah*. It brings abundance in sustenance and averts poverty. It improves the hair and skin and prevents headaches.[11]

4. Also: From one of our companions who said: I heard Abā ʿAbdillāh عليه السلام saying: The Holy Prophet would wash his head with *sidr* (lotus jujube) saying: "The one who washes his head with *sidr*, Allāh will ward off from him the temptations of Shaitan; and the one who is not plagued by the temptations of Shaitan does not sin, and the one who does not sin shall enter paradise."[12]

Note: The first section has been narrated by al-Ṣadūq in Thawāb al-Aʿmāl.[13]

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[5] Ibid., 8:291
[6] ʿIlal al-Sharāʿī: 464
[7] al-Mustadrak 16:452, al-Jaʿfariyāt: 199
[8] Maʿāni al-Akhbār: 247,248
[9] Makārim al-Akhlāq: 74
[10] al-Khisāl: 384
[11] Biḥār al-Anwār 76:88
[12] Ibid., 76:88
[13] Thawāb al-Aʿmāl: 37

5. Ibna Bastām in Ṭibb al-A'immah: Narrated from the chain of ʿAmmār from Fudhayl al-Rassān who said: Abū ʿAbdillāh عليه السلام said: From the remedies and medicines of the prophets عليهم السلام are cupping, depilatory and (medicinal) snuff.[14]

6. al-Qutb al-Rāwandī in his Daʿawāt: From the Noble Prophet ﷺ who said: "Should I not teach you about the medicine that was taught to me by Jibrā'eel – after which you will not need any physician or cure?" They said: "Yes, O Prophet of Allāh!" He said: "Take rain water and recite on it *Fātiḥat al-Kitāb* (Sūrah al-Ḥamd) seventy times: '*Qul A'udhu Birabbi al-Nās'* (Sūrah an-Nās) seventy times: '*Qul A'udhu Birabbi al-Falaq'* (Sūrah al-Falaq) seventy times, *Salawāt* seventy times and *'SubhanAllāh'* seventy times and then drink from this water in the morning and at night for seven days consecutively."[15]

7. In al-Kāfī: In his narration from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ complained to his Lord عز وجل of back pain, so He ordered him to eat cereal with meat – meaning '*al-Harisah'* (a dish made from mixing bulgur with meat).[16]

8. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام: Whenever the Holy Prophet ﷺ suffered from any pain (in his body) he would perform cupping.[17]

9. Ibna Bastām in Ṭibb al-A'immah in his narration from Abī Usāma who said: I heard Abā ʿAbdillāh عليه السلام saying: Our grandfather used nothing but the weight of ten dirhams of sugar mixed with cold water - on an empty stomach - to treat fever.[18]

Note: It is apparent that when he said 'our grandfather' he was referring to the Noble Prophet ﷺ.

10. In Ṭibb al-Aʾimmah: In his narration from Abī Bāṣir from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ used to perform cupping

[14] Ṭibb al-Aʾimmah: 57
[15] al-Daʿawāt: 183
[16] al-Kāfī 6:320
[17] al-Jaʿfariyāt: 162, al-Mustadrak 13:77
[18] Ṭibb al-Aʾimmah: 50

on the (veins of the) neck, so Jibra'īl was sent to him by Allāh سُبْحَانَهُ وَتَعَالَىٰ with (the instruction that he should perform the cupping on) the upper back (instead).[19]

11. Also: In the narration from Shuʿaīb who said: I mentioned (the narration about Amīr al-Muʾminīn عَلَيْهِ ٱلسَّلَامُ taking a bath after cupping) to Abī ʿAbdillāh عَلَيْهِ ٱلسَّلَامُ. He said: When the Holy Prophet صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَآلِهِ performed cupping, his blood got stirred up so he took a bath with cold water, and when Amīr al-Muʾminīn عَلَيْهِ ٱلسَّلَامُ entered the public baths, his body temperature rose so he poured some cold water to cool off.[20]

[19] Ibid., 58
[20] Ibid.

13

SIWĀK (BRUSHING TEETH)

1. In al-Kāfī: Narrated from Ishāq ibn ʿAmmār from Abī ʿAbdillāh عليه السلام who said: Brushing teeth is from the *sunan* of the prophets.[1]

2. In al-Khisāl: In his narration from ʿAlī عليه السلام: Brushing teeth is liked by Allāh تعالى and is a *sunnah* of the Noble Prophet صلى الله عليه وآله and a means of cleansing the mouth.[2]

Note: There are numerous similar narrations from various sources.

3. In al-Makārim: The Holy Prophet صلى الله عليه وآله would brush his teeth thrice every night. Once before sleeping, once when he woke up for the nightly worship and once before leaving for the Fajr prayer.[3]

4. In al-Kāfī: Narrated from Ibn Abī ʿUmayr from Hammād from al-Halabī from Abī ʿAbdillāh عليه السلام who said: When the Holy Prophet صلى الله عليه وآله had performed the ʿIsha prayer, he would ask for a basin to perform ablution and his *siwāk* and (when they were brought) he would cover them and place them next to himself and sleep for some time – for as long as Allāh willed – then he would wake up and brush his teeth, perform ablution and pray four rakʿahs after which he would go back to sleep. Then he would wake up (again) and brush his teeth, perform ablution and pray. Then he عليه السلام said: *'Certainly you have in the Apostle of Allāh an excellent exemplar.'*[4] At the end of the ḥadīth he said that he صلى الله عليه وآله would brush his teeth each time he woke up from his sleep.[5]

[1] al-Kāfī 6:495

[2] al-Khisāl 2:611, Makārim al-Akhlāq: 51, al-Kāfī 6:495, al-Jaʿfariyāt: 15, al-Maḥāsin: 562, Tuḥf al-ʿUqūl: 101

[3] Makārim al-Akhlāq: 39

[4] Sūrat al-Aḥzāb (33): 21

[5] al-Kāfī 3:445, Majmaʿ al-Bayān 2:555, Tahdhīb al-Aḥkām: 35

5. From al-Ṣadūq in al-Muqnīʿ: The Noble Prophet ﷺ would brush his teeth before every prayer.[6]

6. In al-Makārim: When the Holy Prophet ﷺ brushed his teeth, he would brush them widthwise.[7]

7. Also: He ﷺ would brush his teeth with (a *siwāk* from) '*al-Arāk*'[8] as this is what Jibra'īl عليه السلام told him to do.[9]

Addendum to this Section

1. In al-Maḥāsin: From Muḥammad al-Halabī from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ used to brush his teeth a lot.[10]

Note: This has been narrated by al-Ṣadūq in al-Faqih, Ibn Abī Jamhūr in Lubb al-Lubāb and al-Qādhi in al-Daʾāim.[11]

2. In al-Faqih: Brushing teeth at the time of *sahar* (i.e. the final hours of the night), before performing ablution, is from the *sunnah*.[12]

3. In al-Kāfī: It has been narrated that it is (from the) *sunnah* to brush one's teeth at the time of *sahar*.[13]

4. From al-Qutb al-Rāwandi in Lubb al-Lubāb from the Noble Prophet ﷺ who said: "The best *siwāk* is that of the blessed olive tree. It sweetens the breath and prevents cavities; and it is my *siwāk* and the *siwāk* of all the prophets before me."[14]

5. In Jāmi' al-Akhbār: In a ḥadīth from ʿAlī عليه السلام from the Holy Prophet ﷺ: The one who brushes his teeth twice a day has perpetuated the *sunnah* of the prophets عليهم السلام.[15]

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[6] al-Muqniʿ: 8
[7] Makārim al-Akhlāq: 35
[8] A type of tree. (Tr.)
[9] Makārim al-Akhlāq: 39
[10] al-Maḥāsin: 563
[11] al-Faqih 1:53
[12] Ibid., 1:481
[13] al-Kāfī 3:23
[14] Quoted by al-Nūrī in al-Mustadrak 1:369 from Lubb al-Lubāb
[15] Jāmiʿ al-Akhbār: 68

14

THE ĀDĀB OF WUḌŪ[1]

1. In al-Faqih: The Holy Prophet ﷺ would renew his *wuḍū* for every compulsory act of worship and every *ṣalāh* (ritual prayer).[2]

2. From al-Qutb in āyāt al-Aḥkām: From Sulaymān ibn Buraydah from his father: The Noble Prophet ﷺ would perform *wuḍū* for every *ṣalāh* and when the year of the conquest (of Makkah) came, he would perform the *ṣalawāt*[3] with one *wuḍū* so ʿUmar said: "O Apostle of Allāh! You have done something which you have not done before?" He ﷺ replied: "I did it knowingly."[4]

3. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers عليهم السلام (who said that): ʿAlī ibn Abī Ṭālib عليه السلام used to perform *wudhu* for every *ṣalāh* and he would recite the āyah: *'When you stand for prayer wash your faces ...'*[5] Jaʿfar ibn Muḥammad al-Ṣādiq عليه السلام said that he would do this to attain excellence. The Holy Prophet ﷺ, Amīr al-Muʾminīn عليه السلام and the companions of the Holy Prophet ﷺ would (also) combine prayers with one *wuḍū*.[6]

4. In al-Kāfī: Narrated from Zurārah who said: Abū Jaʿfar عليه السلام said: "Should I not tell you about the Holy Prophet's ﷺ *wuḍū*?" We replied: "Yes." He said: "Bring me a bowl with some water." Then he placed it in front of him and rolled up his sleeves. Then he dipped his right hand (in it) and said: "This (is done) if your hand is *ṭāhir* (clean from what is

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[1] Ritual ablution performed before acts of worship esp. *salāh*. (Tr.)
[2] al-Faqih 1:39, Daʾāim al-Islām 1:100, al-Mustadrak 1:294
[3] Plural of *salāh* – ritual prayers. (Tr.)
[4] Fiqh al-Qurʾān 1:12
[5] Sūrat al-Māʾidah (5): 6
[6] al-Jaʿfariyāt:17, al-Mustadrak 1:295

deemed impure)." Then he scooped a handful of water and placed it on his forehead and said *'bismillāh'* and let it drip down to the edges of his beard. Then he passed his palm on his face and forehead once. Then he dipped his left hand and scooped out a handful of water and placed it on his right elbow and passed his palm over his (right) arm until water had reached the edge of his fingers. Then he scooped a handful of water with his right hand and placed it on the left elbow and passed his palm over his (left) arm until the water reached the edge of his fingers. He then wiped the front part of his head and the back of his feet with the wetness of his left hand and the remaining wetness of his right hand.

Abū Jaʿfar عليه السلام said: Surely Allāh is single and he likes singularity. It is sufficient to perform *wuḍū* with three handfuls (of water), one for the face and two for the arms, and (then) wipe the front of your head with the wetness of your right hand and with what remains of the wetness of your right hand wipe the back of your right foot and with the wetness of your left hand wipe the back of your left foot.

Zurārah said: Abū Jaʿfar عليه السلام said: A man asked Amīr al-Muʾminīn عليه السلام about the *wuḍū* of the Holy Prophet ﷺ so he described it to him in this way.[7]

Note: There are many similar narrations from Zurārah and Bukair. These have been narrated by al-Ṣadūq, al-Ṭūsī, al-ʿAyyāshī, al-Mufīd, al-Karājikī and others, and the aḥādīth from Ahl al-Bayt in this regard are numerous.[8]

5. From Mufīd al-Dīn al-Ṭūsī in his Amālī: Narrated from Abī Hurayrah (that): When the Noble Prophet ﷺ would perform *wuḍū*, he would always start with his right side (before his left).[9]

6. In al-Tahdhīb: In his narration from al-Ḥusayn ibn Saʿīd from Ibn Sinān from Ibn Miskān from Abī Baṣīr who said: I asked Abā ʿAbdillāh

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[7] al-Kāfī 3:25
[8] al-Faqih 1:36, Tahdhīb al-Aḥkām 1:55, al-Istibsār 1:58, Tafsīr al-ʾAyyāshi 1:298 – Sūrat al-Māʾidah, Kanz al-Fawāʾid: 69
[9] Amālī al-Ṭūsī 1:397

عليه السلام about *wuḍū* and he said: “The Holy Prophet performed *wuḍū* with a *mudd* (of water) and he performed *ghusl* with a *sa'*[10] (of water).”[11]

Note: There is a similar narration from Abī Jaʿfar عليه السلام with a different chain of narrators.[12]

7. In al-ʿUyūn: Narrated by two chains of narrators, from al-Riḍā from his fathers عليهم السلام – in a lenghty ḥadīth: The Holy Prophet ﷺ said: It is not permissible for us - the Ahl al-Bayt - to accept charity, and we have been ordered to perform the ritual purification perfectly; and we do not mate donkeys with mares.[13]

8. In al-Tahdhīb: In his narration from Ḥusayn ibn Saʿīd from Qāsim ibn ʿUrwah from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام who said: rinsing the mouth and putting water in the nose (while performing *wuḍū*) were from the *sunnah* of the Holy Prophet ﷺ.[14]

Addendum to this Section

1. In al-Khisāl: From al-Sakunī from Abī ʿAbdillāh from his fathers from ʿAlī عليه السلام who said: The Holy Prophet ﷺ said: There are two things which I would not like anyone to participate in with me – my *wuḍū* as it is part of my *ṣalāh* and my charity as it is placed in the hands of the Most Merciful.[15]

2. In al-Manāqib: He ﷺ would keep his water for *wuḍū* himself at night.[16]

3. In al-Ikhtisās: From ʿAbdillāh ibn Abī Rāfiʿ from his father from his grandfather who said: When the Noble Prophet ﷺ performed his *wuḍū* for *ṣalāh*, he moved his rings three times.[17]

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[10] An old measurement – *Mudd* is equivalent to about 750 ml and *Sa'* is equivalent to 3 liters. (Tr.)
[11] Tahdhīb al-Aḥkām 1:136, al-Istibsār 1:121, al-Jaʿfariyāt: 16
[12] Tahdhīdb al-Aḥkām 1:136
[13] ʿUyūn Akhbār al-Riḍā 2:28, Ṣaḥīfat al-Imām al-Riḍā: 46
[14] Tahdhīb al-Aḥkām 1:79, al-Ikhtisās: 36, Usul al-Sittata ʿAshar: 157
[15] al-Khisāl 1:33, Tafsīr al-ʿAyyāshī 2:108 – Sūrat al-Tawbah, al-Jaʿfariyāt:17
[16] al-Manāqib 1:146
[17] al-Ikhtisās: 160

4. In Majmaʿ al-Bayān: The Holy Prophet ﷺ would wipe the front part of his head (while performing *wuḍū*) and this would be approximately one fourth of the head (span).[18]

5. In Amālī of al-Shaykh al-Ṭūsī: From Abī Isḥāq al-Hamadānī in a ḥadīth from ʿAlī عليه السلام who said: Rinse your mouth three times, put water in your nose three times, wash your face, then your right hand and then your left hand, then wipe your head and your feet, for I saw the Apostle of Allāh ﷺ doing this.[19]

[18] Majmaʿ al-Bayān 3:164 – Sūrat al-Māʾidah (5)
[19] Amālī al-Ṭūsī 1:29

15

THE ĀDĀB OF GHUSL[1]

1. In al-Tahdhīb: In his narration from Ḥusayn ibn Saʿīd, from al-Nadhr, from Muḥammad ibn Abī Jaʿfar, from Muʿāwiya ibn ʿAmmār who said: I heard Abā ʿAbdillāh عليه السلام saying: The Holy Prophet used to take *ghusl* with one *sa'*[2] and when he was accompanied by one of his wives he would take *ghusl* with a *sa'* and a *mudd*[3] (of water).[4]

Note: Kulaynī has also mentioned this from Muḥammad ibn Muslim adding: 'They both took *ghusl* from one container.' Similarly, (it is mentioned) by Shaykh Ṭūsī with another chain (of narrators).[5]

2. In al- Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his father عليهما السلام who said: Ḥasan ibn Muḥammad asked Jābir ibn ʿAbdallāh about the *ghusl* of the Holy Prophet صلى الله عليه وآله so Jābir said: "The Holy Prophet صلى الله عليه وآله would pour water on his head three times." Ḥasan ibn Muḥammad said: "The hair on my head are many, as you can see," to which Jābir replied: "O Hur[6] do not say this, because the Noble Prophet صلى الله عليه وآله had more and better hair.[7]

Note: A similar tradition has also been narrated from Jaʿfar from his father عليهما السلام from Jābir.

[1] Ritual Bath. (Tr.)
[2] An old measuring unit – approximately 3 liters. (Tr.)
[3] An old unit of measurement – approximately 750 ml. (Tr.)
[4] Tahdhīb al-Aḥkām 1:137
[5] al-Kāfī 22:3, Tahdhīb al-Aḥkām 1:137
[6] A free man as opposed to a slave. (Tr.)
[7] al-Jaʿfariyāt: 22

3. From Ibn Shuʿbah in Tuḥf al-ʿUqūl: From ʿAlī عليه السلام: *Ghusl* on the days of *ʿeid* is a purification for those who would like their desires to be fulfilled and a (means of) following the *sunnah*.[8]

Note: A similar narration can be found in al-Biḥār.[9]

4. From al-Ṣadūq in al-Hidāyah: al-Ṣādiq عليه السلام said: The Friday *ghusl* is a *sunnah* compulsory for men and women, while traveling and at home ... and he عليه السلام said: The Friday *ghusl* is a purification and an atonement for the sins that are committed from Friday to Friday. And the reason for the Friday *ghusl* was because the Anṣār used to work tending their camels ans cattle, and on Fridays they would come to the masjid and the people would be disturbed by the smell of their bodies. So Allāh ordered the Prophet ﷺ to perform *ghusl* (on Fridays) thereby making it a *sunnah*.[10]

Note: A similar tradition can be found in al-Muqnīʾ[11]

5. From Sayyid ibn Ṭāwūs in al-Iqbāl: In his narration from Ibn Sinān from Abī ʿAbdillāh عليه السلام who said: Performing *ghusl* on the day of Fiṭr is a *sunnah.*[12]

6. In the same book, he mentions: From the section of the *aghsāl*[13] of Aḥmad ibn Muḥammad ibn ʿAyyāsh al-Jawharī in his narration from ʿAlī عليه السلام: When the last ten days of Ramaḍān would enter, the Holy Prophet ﷺ would prepare himself and leave his house to perform *Iʿtikāf*[14] in the masjid. He would keep awake all night and would perform a *ghusl* between the Maghrib and ʿIshā prayers every night.[15]

Note: A similar narration is quoted with two other chains of narrators.[16] Other *aghsāl* will be mentioned in the section on *ṣalāh* – if Allāh wills.

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[8] Tuḥf al-ʿUqūl: 101
[9] Biḥār al-Anwār 3:81
[10] al-Hidāyah: 22-23, ʿIlal al-Sharāiʿi: 285, Tahdhīb al-Aḥkām 3:9
[11] al-Muqniʾ: 45
[12] Iqbāl al-Aʿmāl: 279, Daʾāim al-Islām 1:187
[13] Plural of *ghusl* . (Tr.)
[14] An act of worship where one stays in the masjid for 3-10 days. (Tr.)
[15] We found this (hadith) in Daʾāim al-Islām 1:286
[16] Iqbāl al-Aʿmāl: 195

Addendum to this Section

1. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: The Holy Prophet ﷺ said: Jibrāʾīl told me to move my ring while performing *wudhu* and the *ghusl* of Janābah. [17]

2. Also: From the Noble Prophet ﷺ: Jibrāʾīl told me to place my finger in my navel and wash it while I perform the *ghusl* of *Janābah*.[18]

3. The Holy Prophet ﷺ would perform *ghusl* on the following days: Fridays, the day of ʿArafah, the day of Fiṭr and the day of Aḍhā.[19]

[17] al-Jaʿfariyāt: 18
[18] Ibid., 18
[19] Musnad Aḥmad 4:78, Daʾāim al-Islām 1:319 and Sunan Ibn Mājah 1:418

GIFT

16

THE ĀDĀB OF ṢALĀT (RITUAL PRAYER)

1. In al-Kāfī: Narrated from al-Fuḍaīl ibn Yasār and ʿAbdul Mālik and Bukayr who said: We heard Abā ʿAbdillāh عليه السلام saying: The Holy Prophet ﷺ used to pray twice as many supererogatory prayers as the obligatory prayers and he used to fast twice as many supererogatory fasts as the obligatory fasts.[1]

Note: This has also been narrated by Shaykh Ṭūsī.[2]

2. Also: Narrated from Hannān who said: ʿAmr ibn Hārith asked Abā ʿAbdillāh عليه السلام while I was sitting (there): "May I be your ransom! Tell me about the prayer of the Noble Prophet ﷺ." He عليه السلام said: "The Holy Prophet ﷺ used to pray eight rakʿahs at midday and four (rakʿahs) in the first prayer (i.e. the Dhuhr prayer), then eight (rakʿahs) after this and four in the ʿAṣr prayer. Three (rakʿahs) in the Maghrib prayer and four after the Maghrib, and then four (rakʿahs) in the ʿIshā prayer and eight for the night prayer and three for the Wiṭr prayer. And (he prayed) two rakʿahs at dawn and two for the Fajr prayer." I said: "May I be your ransom! What if I am able to perform more than these - will Allāh chastise me for praying more?" He replied: "No, but He will chastise you for abandoning the *sunnah*."[3]

3. In al-Tahdhīb: In his narration from Ḥusayn ibn Saʿīd from Muḥammad ibn Abī ʿUmayr from Hammād ibn ʿUthmān from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would pray the *utmah* [4] prayer and then he would go to sleep.[5]

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[1] al-Kāfī 3:344
[2] Tahdhīb al-Aḥkām 2:4, al-Istibsār 1:218
[3] Ibid.
[4] Arabs used to call the darkness of the night *'utmah'* and they also used this to refer to the prayers offered at night. (Tr.)
[5] Tahdhīb al-Aḥkām 2:5

Note: There are numerous similar narrations but we will suffice with this one. It is apparent from this narration that the *utmah* is considered to be separate from the fifty (daily prayers consisting of the daily obligatory and *nawāfil* prayers). Its two rakʿahs (performed while sitting) are counted as one rakʿah and it was prescribed as a precautionary replacement for the Wiṭr prayer - in case someone dies in his sleep before being able to perform the Wiṭr.

al-Ṣadūq has narrated in al-ʿIlal: Narrating from Abī Baṣīr from Abī ʿAbdillāh عليه السلام who said: The one who believes in Allāh and the day of reckoning should not sleep until after having performed the Wiṭr. I asked: "Meaning the two rakʿahs (performed) after the ʿIsha prayer?" He answered: "Yes, and they are (considered to be) one rakʿah; and whosoever performs it and then passes away, (it is as if) he has died having performed the Wiṭr and if he does not pass away, he should perform the Wiṭr in the last part of the night." I asked him: "Did the Noble Prophet pray these two rakʿahs?" He said: "No." I asked: "And why not?" He replied: "Because the revelation would descend on the Holy Prophet ﷺ and he knew if he was going to die on that night or not, but others do not know (this) and this is why he did not pray it but told (his followers) to do so."[6]

The meaning of the questioner's statement: 'Did he pray these two rakʿahs? ...' is – did he ﷺ make this a *sunnah* by practicing it always?

4. In al-Kāfī: Narrated from Zurārah from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ would pray thirteen rakʿahs at night, which included the Wiṭr (prayer) and two rakʿahs for (the *nāfilah*) Fajr, whether on a journey or at home.[7]

5. In al-Khiṣāl: Narrated from Muḥammad ibn ʿIsā ibn ʿUbayd from al-Riḍā عليه السلام who said: In the white rooster are five qualities from the qualities of the prophets, (one of them is) knowing the times of the *ṣalāh*.[8]

[6] ʿIlal al-Sharāiʿ: 331
[7] al-Kāfī 3:446
[8] al-Khiṣāl: 298, ʿUyūn Akhbār al-Riḍā 1:277, also narrated by al-Kulaynī 6:550

6. In al-Faqih: In his narration from Zurārah from Abī Jaʿfar عليه السلام: I asked him about the time for the Dhuhr prayer. He said: "(When the shadow is the length of) one cubit after the sun passes the meridian, and the time for the ʿAsr prayer is (when the shadow becomes) two cubits from the time of the Dhuhr prayer. This is equal to four feet from when the sun passes the meridian." Then he said: "The wall of the masjid of the Noble Prophet ﷺ was (approximately) the height of a person and when its shadow passed one cubit he prayed the Dhuhr prayer and when two cubits had passed he prayed the ʿAsr prayer." Then he asked: "Do you know why one cubit and two cubits have been stipulated?" I said: "Why has it been stipulated thus?" He said: "For the placement of the *nāfilah*. You should perform the *nāfilah* from when the sun passes the meridian until the passing of one cubit, so when your shadow reaches the length of one cubit you should start praying the obligatory prayer (Dhuhr) and leave the *nāfilah*, and when you shadow reaches two cubits you should pray the obligatory prayer (ʿAsr) and leave the *nāfilah*."[9]

Note: This has also been narrated by al-Ṭūsī in al-Tahdhīb and by al-Kulaynī in al-Kāfī.[10]

7. In al-Tahdhīb: In his narration from Ḥusayn ibn Saʿīd from al-Nadhr from Mūsā ibn Bakr from Zurārah who said: I heard Abā Jaʿfar عليه السلام saying: The Holy Prophet ﷺ would not pray in the day until the sun had crossed the meridian; and when it had passed the meridian by (casting a shadow the length of) half a finger, he would pray eight rakʿahs and when the shadow reached one cubit he prayed the Dhuhr prayer. Then he prayed two rakʿahs after Dhuhr and before the time of ʿAsr he prayed (another) two rakʿahs, and when the shadow reached two cubits he prayed the ʿAsr prayer. When the sun had set, he prayed the Maghrib prayer, and the time for the ʿIsha prayer entered when the twilight had passed. The end of the time for the Maghrib prayer is at nightfall. Then the time of ʿIsha enters and it continues up to a third of the night. After the ʿIsha prayer, he ﷺ would not pray until midnight. Then (after midnight) he would pray thirteen rakʿahs, which includes the Wiṭr and

[9] al-Faqih 1:217
[10] Tahdhīb al-Aḥkām 2:20, al-Kāfī 3:288, ʿIlal al-Sharāiʿ 2:349

the two rakʿahs for the *nāfilah* of Fajr, before the Fajr prayer. And at dawn, when it became light, he prayed the Fajr prayer.[11]

Note: The narrators have mentioned other narrations regarding the time for the night prayer. Similarly, al-ʿAyyāshī has mentioned other narrations on the time for the *nāfilah* of Dhuhr as has al-Ṣadūq and others.[12] It should be noted that all the rakʿahs of the *nāfilah* of ʿAṣr were not mentioned in this narration. Apparently the statement ' ...and before the time of ʿAṣr he prayed ...' is just explanatory of what precedes it.

8. In al-Tahdhīb: In his narration from Muḥammad ibn ʿAlī ibn Maḥbūb from ʿAbbās ibn Maʿrūf from ʿAbdillāh ibn Mughirah from Muʿāwiyah ibn Wahab who said: I heard Abā ʿAbdillāh عليه السلام saying – as he recollected the prayer of the Holy Prophet ﷺ: He would bring his ablution water, cover it and place it near himself, and he would put his *siwāk* under his bed then he would sleep for as long as Allāh willed. When he woke up, he would sit, turn his eyes towards the sky and recited the āyah from (Sūrah) āle ʿImrān: *'Verily in the creation of the heavens and earth ...'*[13] then he brushed his teeth and performed ablution after which he went to his place of prayer and performed four rakʿahs with the duration of his *rukūʿ* being equal to his recitation (while standing) and the duration of his *sujūd* being equal to that of his *rukūʿ*. He would bow in *rukūʿ* until it would be asked: "When will raise his head?" And he would prostrate in *sujūd* until it would be asked: "When will he raise his head?" He then returned to his bed and slept for as long as Allāh willed. Then he woke and sat up and recited the āyah from āle ʿImrān and looked towards the sky. Then he brushed his teeth, performed ablution and went to his place of prayer where he performed the Wiṭr prayer and two (other) rakʿahs (i.e. the *nāfilah* of Fajr) and then he left his house (to go to the masjid) for the (Fajr) prayer.[14]

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[11] Tahdhīb al-Aḥkām 2:262-263
[12] Tahdhīb al-Aḥkām 2:118, al-Hidāyah: 30
[13] Sūrah Āle ʿImrān: 190
[14] Tahdhīb al-Aḥkām 2:334, Majmaʿ al-Bayān 2:555

Note: al-Kulaynī has also narrated this with two different chains of narrators.[15]

9. It has been narrated that he ﷺ would shorten his *nāfilah* prayer and perform it at the beginning of dawn, then he would leave (his house to go to the masjid) for the prayer.[16]

10. From Shaykh Ṭūsī in Misbāḥ al-Mutahajjid: The Noble Prophet's ﷺ prayer consists of two rakʿahs: In every rakʿah al-Ḥamd is recited once and *Innā Anzalnāhu* fifteen times while standing, fifteen times in *rukūʿ*, fifteen times when you stand after the *rukūʿ*, fifteen times when you prostrate, fifteen times when you raise your head, fifteen times when you prostrate for the second time and fifteen times when you raise your head for the second time. Then one stands and recites the second rakʿah in the same way as the first and when you have completed the prayer and performed any other related acts of worship that you wish, there will be no sin that you will have committed but that Allāh ﷻ will have forgiven it.[17]

Note: Sayyid Ibn Ṭāwūs has also narrated this in Jamāl al-Usbūʿ – from Yūnus ibn Hāshim from al-Riḍā عليه السلام.[18]

11. In al-Tahdhīb: In his narration from ʿAlī ibn Hātim from Ḥamid ibn Ziyād from ʿAbdillāh from ʿAlī ibn al-Ḥasan from Muḥammad ibn Ziyād from Abī Khadījah from Abī ʿAbdillāh عليه السلام who said: When the Holy Month of Ramaḍān would come, the Prophet of Allāh ﷺ increased his *ṣalāh* and I too increase it (in the month of Ramaḍān) so you should also increase it.[19]

12. Also: In his narration from ʿAlī ibn al-Ḥasan ibn Faddhāl from Ismāʿīl ibn Mihrān from Ḥasan ibn Muḥsin al-Mirwazī from Yūnus ibn ʿAbd al-Raḥmān from Muḥammad ibn Yaḥyā who said: I was with Abī ʿAbdillāh عليه السلام when he was asked: "Are the *nāfilah* prayers increased in the month of Ramaḍān?" He replied: "Yes, the Holy Prophet ﷺ used to

[15] al-Kāfī 3:445
[16] We have not found a reference for this.
[17] Misbāḥ al-Mutahajjid: 255
[18] Jamāl al-Usbūʿ: 246
[19] Tahdhīb al-Aḥkām 3:60

pray (*nāfilah* prayers) after the ʿIshā prayer and he did so copiously. And the people would gather behind him in order to pray as he prayed, and when the crowd grew behind him, he left them and entered his house. After the people had dispersed, he returned to his place of prayer and continue to pray as he was praying and when the crowd gathered behind him (again) he left them and entered (his house) and he did this repeatedly."[20]

Note: There are numerous similar narrations.[21]

13. Also: In his narration from ʿAlī ibn Hātim from Aḥmad ibn ʿAlī from Muḥammad ibn Abī Sahbān from Muḥammad ibn Sulaymān who said: Some of our companions concurred on this ḥadith; among them were: Yūnus ibn ʿAbd al-Raḥmān from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام and Sabbāh al-Hadhā' from Ishāq ibn ʿAmmār from Abī al-Ḥasan عليه السلام and Sumā'ah ibn Mihrān from Abī ʿAbdillāh عليه السلام. (Then) Muḥammad ibn Sulaymān said: I asked al-Riḍā عليه السلام about this ḥadīth so he informed me about it. All of these (companions) said: We asked about *ṣalāh* during the month of Ramaḍān – how is it performed and how was it performed by the Noble Prophet ﷺ? They all said (relating the reply of the Imām عليه السلام): When the month of Ramaḍān would enter, on the first night the Holy Prophet ﷺ would offer the Maghrib prayer and then he prayed the four rakʿahs that he usually performed after the Maghrib prayer every night. He then performed eight (more) rakʿahs and when he had finished offering the ʿIshā prayer, he prayed the two rakʿahs which he usually performed while sitting, after the ʿIshā prayer. Then he stood and prayed twelve rakʿahs after which he entered his house. When the people saw this and observed that as the month of Ramaḍān entered the Holy Prophet ﷺ increased his prayer, they asked him about it, so he explained to them (saying): "I offered these prayers because of the excellence of the month of Ramaḍān (and its distinction) from the other months."

When he ﷺ stood to pray in the night, the people lined up behind him so he turned towards them and said: "O people! This is a *nāfilah* prayer

[20] Ibid.
[21] al-Kāfī 4:155, Tahdhīb al-Aḥkām 3:613

and there is no congregation for the *nāfilah* prayers, so each of one should pray on their own and recite from what has been taught to him by Allāh in His book, and know that there is no congregation in *nāfilah* prayers." So the people dispersed and each one prayed on his own.

On the nineteenth night of the month of Ramaḍān, he ﷺ performed *ghusl* at sunset and offered the Maghrib prayer. After he had completed the Maghrib and the four rakʿahs that he always prayed after the Maghrib, he entered his house. When Bilāl called out (the *adhān*) for the ʿIshā prayer, the Noble Prophet came out and prayed with the people. After this he prayed two rakʿahs sitting as he would pray every night. Then he stood up and prayed a hundred rakʿahs, reciting in each rakʿah 'Fatiḥat al-Kitāb' and *Qul Huwallāhu Ahad* ten times and when he had finished this he performed the prayer that he always performed in the last part of the night and then (he offered) the Witr prayer.

On the twentieth night of the month of Ramaḍān he ﷺ did as he had done on the previous nights of the holy month, (he offered) eight rakʿahs after Maghrib and twelve rakʿahs after the ʿIshā prayer. On the twenty-first night, he performed *ghusl* at sunset and prayed as he had on the nineteenth night. On the twenty-second night, he increased his prayers offering eight rakʿahs after Maghrib and twenty-two rakʿahs after the ʿIshā prayer. And on the twenty-third night he performed *ghusl* as he had done on the nineteenth and twenty-first nights and did as he had done on these nights.

They (the narrators) said: And they asked him about the fifty (rakʿahs of prayer) – what happens to it in the month of Ramaḍān? He said: The Holy Prophet ﷺ performed this and he prayed the fifty (rakʿahs) as he did in other months and he would not decrease anything from it.[22]

Note: We see in other narrations that on the nights after the twenty-third night, up to the end of the month, he would do as he had done on the twenty-second night.[23]

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[22] Tahdhīb al-Aḥkām 3:64-66
[23] al-Kāfī 4:155

14. From al-Sayyid ibn Ṭāwūs in al-Iqbāl: Narrating from Muḥammad ibn Fudhayl al-Sayrafī who said: ʿAlī ibn Mūsā al-Riḍā عليه السلام reported to us from his father, from his grandfather, from his fathers عليهم السلام who said: The Noble Prophet ﷺ used to offer a two rakʿah prayer on the first day of (the month of) Muḥarram.[24]

15. In al-Kāfī: Narrated from Yazīd ibn Khalīfah who said: I said to Abī ʿAbdillāh عليه السلام: "ʿUmar ibn Handhalah came to us (and narrated to us) from you regarding the (prayer) timings." He said: "He does not ascribe lies to us ..." I said: "He said the time for the Maghrib prayer is when the sun disappears (from the horizon), however when the Holy Prophet ﷺ was traveling with haste, he would delay the Maghrib prayer and combine it with the ʿIshā prayer." He عليه السلام said: "He has spoken the truth."[25]

16. In al-Tahdhīb: In his narration from Aḥmad ibn Muḥammad ibn ʿIsā from Muḥammad ibn Yaḥyā from Ṭalha ibn Zayd from Jaʿfar from his father عليه السلام: On rainy nights, the Holy Prophet ﷺ would delay the Maghrib prayer and hasten the ʿIshā, praying them together and saying: "One who shows no mercy will not be shown mercy."[26]

17. Also: In his narration from ʿAlī ibn Ibrāhim from his father, from Ibn Abī ʿUmayr, from Hammād, from al-Halabī, from Abī ʿAbdillāh عليه السلام who said: When the Prophet of Allāh ﷺ was on a journey or if something urgent came up, he would combine the Dhuhr and ʿAṣr prayers and the Maghrib and ʿIshā prayers.[27]

Note: There are numerous similar narrations from al-Kulaynī, Shaykh Ṭūsī and his son, and al-Shahīd al-Awwal.[28]

18. In al-Faqih: In his narration from Muʿāwiyah ibn Wahab from Abī ʿAbdillāh عليه السلام: When the Mu'addhin (caller of the *adhān*) would come to the Noble Prophet ﷺ on very hot days (to seek permission to call the

[24] Iqbāl al-A'māl: 553
[25] al-Kāfī 3:279, Tahdhīb al-Aḥkām 2:31
[26] Tahdhīb al-Aḥkām 2:32
[27] Tahdhīb al-Aḥkām 3:233, ʿIlal al-Sharāiʿ: 321
[28] al-Kāfī 3:431, Tahdhīb al-Aḥkām 3:234, Dhikrā al-Shiʿah: 118

adhān) for the Dhuhr prayer, the Holy Prophet ﷺ would say: "*Abrid! Abrid!"* (wait for it become a little cooler).[29]

Note: al-Ṣadūq says: It ('*Abrid! Abrid!*') means 'Hurry! Hurry!' And he took this from (the noun) *al-Barīd*. He mentions this in the book Madinat al-ʿIlm.[30] The apparent meaning (of this word) is to delay something until the extreme heat reduces, as can be seen in the book al-ʿAlā' from Muḥammad ibn Muslim who said: Abū Jaʿfar عليه السلام saw me praying in the Holy Prophet's ﷺ masjid and when I had completed the prayer he met me and said: "You should perform the obligatory prayer at that (later) time; do you offer the prayer in (this) intense heat?" I said: "I was praying the *nāfilah*."[31]

19. From al-Ghazālī in al-Iḥyā: Whenever anyone would come to sit beside the Noble Prophet ﷺ while he was praying, he would hasten his prayer and receive him asking: "Do you need anything?" And after having fulfilled his needs he ﷺ would return to his prayer.[32]

20. From Jaʿfar ibn Aḥmad al-Qummī in the book Zuhd al-Nabī: When the Holy Prophet ﷺ stood for prayer, his face would become pale out of fear of Allāh ﷻ and sounds of weeping would be heard from him, similar to the sound of boiling from the cooking-pot.[33]

21. Also: In another narration he said: When the Holy Prophet ﷺ would stand for prayer, he would be like a garment that had fallen on the ground (completely still - and submissive in front of Allāh ﷻ).[34]

22. In al-Biḥār: ʿAishah said: The Prophet of Allāh ﷺ would talk to us and we would talk to him, but when the time for prayer entered, it would be as if he did not know us and we did not know him.[35]

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[29] al-Faqih 1:223
[30] Muntaha al-Matlūb 1:200 – quoting from the book Madinat al-ʿIlm, al-Mustadrak 3:212, Biḥār al-Anwār 44:83
[31] al-Uṣūl al-Sittata ʿAshar: 154. See al-Mustadrak 6:19 for a narration related to this.
[32] Iḥyā' Ulūm al-Dīn 2:365
[33] Falāh al-Sā'il: 161 quoting from the book Zuhd al-Nabī, al-Mustadrak 4:93, Biḥār al-Anwār 84:248, ʿUddat al-Dāʿī:151
[34] Falāḥ al-Sā'il: 161, al-Mustadrak 4:93, Biḥār al-Anwār 44:248

23. In al-Awālī: The Noble Prophet ﷺ glanced to the right and left in the prayer, but he did not turn his head back.[36]

24. From Mufīd al-Dīn al-Ṭūsī in al-Majālis: In his narration from ʿAlī عليه السلام in his letter to Muḥammad ibn Abī Bakr when he appointed him as the governor of Egypt: ...Then observe your *rukūʿ* and *sujūd* for the Holy Prophet ﷺ was the most perfect in his prayer and the lightest in his actions[37] in it.[38]

25. In al-Tahdhīb: Narrated from ʿAmmār al-Sābāti from Abī ʿAbdillāh عليه السلام: The Holy Prophet ﷺ used to pray even without having washed his hands after eating meat but when he had milk, he would not pray until he had washed his hands and rinsed his mouth.[39]

26. Also: In his narration from Ḥusayn ibn Saʿīd from al-Nadhr from Ibn Sinān who said: I said to him: "We have a Mua'ddhin who calls the *adhān* at (while it is still) nighttime." He said: "This may be beneficial for the neighbors in order to wake them up for the prayer, however the *sunnah* is that it (the *adhān*) should be called at daybreak and the gap between the *adhān* and the *iqāmah* should not exceed (the time taken to perform) two rakʿahs."[40]

27. In al-Kāfī: Narrated from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام who said: When the time (for prayer) entered, the Noble Prophet ﷺ would tell Bilāl: "O Bilāl! Climb on the wall and call out the *adhān* loudly."[41]

28. In al-Faqih: In his narration from Zurārah from Abī Jaʿfar عليه السلام who said: al-Ḥusayn عليه السلام was slow in talking (when he was a child), until it was feared that he would never speak. Once the Holy Prophet ﷺ went (to the masjid) for *ṣalāh* carrying him between his shoulders and made him

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[35] Biḥār al-Anwār 84:258, ʿUddat al-Dāʿī: 152, al-Mustadrak 3:100

[36] ʿAwalī al-La'āli 1:175, al-Mustadrak 4:114

[37] Meaning that he ﷺ was careful not to prolong the prayer so that the old, weak etc. would easily be able to join the congregation. (Tr.)

[38] Amāli al-Ṭūsī 1:29, Amāli al-Ṣadūq: 267

[39] Tahdhīb al-Aḥkām 1:350, al-Istibsār 1:97

[40] Tahdhīb al-Aḥkām 2:53

[41] al-Kāfī 3:307, Tahdhīb al-Aḥkām 2:58

stand on his right side. The people lined up behind the Holy Prophet ﷺ for prayer. As he started the *ṣalāh* (by reciting the *takbīr*), al-Ḥusayn عليه السلام (also) recited the *takbīr*. When the Prophet of Allāh ﷺ heard this he recited the *takbīr* (again), so al-Ḥusayn عليه السلام repeated the takbīr (again). The Noble Prophet ﷺ repeated this seven times and al-Ḥusayn عليه السلام recited the *takbīr* seven times and this became established as the *sunnah*.[42]

Note: This has also been narrated in al-ʿIlal, by Shaykh Ṭūsī in al-Tahdhīb and Ibn Ṭāwūs in Falāḥ al-Sā'il and others.[43] In some narrations, 'al-Ḥasan' is mentioned instead of 'al-Ḥusayn', however the latter is more common.

29. In al-Daʾāim: From Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام: The Holy Prophet ﷺ used to raise his hands up to his ears when reciting the 'Takbirat al-Iḥrām' (the first *takbīr* in prayer) and when he recited the *takbīr* before *rukūʿ* and when he raised his head from the *rukūʿ*.[44]

30. From al-Sayyāri in the book al-Tanzil wal-Taḥrif: From Muḥammad ibn ʿAlī from Muḥammad ibn Fudhayl al-Azadī from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ used to recite *'Bismillāhi-Raḥmānir-Raḥim'* loudly (in prayer) and would raise his voice while reciting it.[45]

31. From al-ʿAyyāshī in his Tafsīr: From Manṣūr ibn Hāzim from Abī ʿAbdillāh عليه السلام who said: When the Noble Prophet ﷺ prayed with the people, he would recite *'Bismillāhi-Raḥmānir-Raḥim'* loudly.[46]

32. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام who said: Whenever the Prophet of Allāh ﷺ yawned in prayer, he would cover his mouth with his right hand.[47]

33. Also: In his narration from ʿAlī عليه السلام who said: The Prophet of Allāh ﷺ would sometimes touch his beard in the prayer. So we said (to him):

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[42] al-Faqih 1:305
[43] ʿIlal al-Sharāiʿ: 332, Tahdhīb al-Aḥkām 2:67, Falāḥ al-Sāʾil: 130, al-Manāqib 4:73
[44] Daʾāim al-Islām 1:162, al-Mustadrak 4:144
[45] Narrated in al-Mustadrak 4:185, Tafsīr al-ʿAyyāshī 2:295 – Sūrah al-Isrāʾ
[46] Tafsīr al-ʿAyyāshī 2:295 – Sūrah al-Isrāʾ
[47] al-Jaʿfariyāt: 36, al-Mustadrak 5:416, Daʾāim al-Islām 1:175

"O Prophet of Allāh ﷺ we see you touching your beard in the prayer?" He said: "When my sadness increases (I do this)."[48]

34. From al-Shahīd al-Awwal in al-Dhikrā: From Abī Saʿīd al-Khudrī from the Holy Prophet ﷺ that he used to say *'A'udhu Billāhi min al-Shaytāni al-Rajīm'* before the recitation (in the prayer).[49]

35. In al-Faqih: The Holy Prophet ﷺ was the most perfect in his prayer from among the people. When he started his prayer he would say: *'Allāhu Akbar. Bismillāhi-Raḥmāni-Raḥim.'*[50]

36. In al-Tahdhīb: Narrated from Isḥāq ibn ʿAmmār from Jaʿfar from his father عليه السلام: Two men from the companions of the Noble Prophet ﷺ differed on the Prayer of the Holy Prophet ﷺ so they wrote to Ubay ibn Kaʿb: How many times did the Prophet of Allāh pause (in his prayer)? He replied: There were two instances when he was silent (briefly). First was when he had finished reciting ʿUmm al-Kitāb (Sūrah al-Ḥamd) and second when he had completed the (other) Sūrah.[51]

Note: al-Ṣadūq has narrated this in detail and has (mentioned) that his first silence was after the *takbīr* and the second was after the recitation (of the Sūrahs) – before the *rukūʿ*.[52]

37. From al-Shahīd in al-Dhikrā: Ibn al-Junayd said: Samarah and Ubay ibn Kaʿb have narrated from the Holy Prophet ﷺ that his first silence was after the opening *takbīr* and the second was after (reciting) al-Ḥamd.[53]

38. In al-Tahdhīb: Narrated from ʿIsā ibn ʿAbdillāh al-Qummi from Abī ʿAbdillāh عليه السلام who said: In the Fajr prayer, the Prophet of Allāh ﷺ recited Sūrahs such as *ʿAmma Yatasā'alun* (Sūrah al-Naba), *Hal Atāka Ḥadīthul Ghāshiyah* (Sūrah al-Ghāshiyah), *Hal Atā ʿalal Insān* (Sūrah al-Dahr) and *Lā Uqsimu bi Yaumil Qiyāmah* (Sūrah al-Qiyāmah). In the Dhuhr prayer he recited Sūrahs such as *Sabbihisma* (Sūrah al-ʿA'lā),

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[48] al-Jaʿfariyāt: 39, al-Mustadrak 5:416
[49] Dhikrā al-Shiʿah: 191, Biḥār al-Anwār 85:5
[50] al-Faqih 1:306
[51] Tahdhīb al-Aḥkām 2:297
[52] al-Khisāl: 74
[53] Dhikrā al-Shiʾah: 192, Bihār al-Anwār 84:189

Washamsi wa Dhuhāhā (Sūrah al-Shams) and *Hal Atāka Ḥadīthul Ghāshiyah* (Sūrah al-Ghāshiyah). He would, in the Maghrib prayer, recite Sūrahs such as *Qul HuwAllāhu Ahad* (Sūrah al-Ikhlāṣ), *Idhā Jā'a Nasrullah* (Sūrah al-Naṣr) and *Idhā Zulzilat* (Sūrah al-Zilzāl). In the ʿIshā prayer he would recite what he recited in the Dhuhr prayer; and in the ʿAṣr prayer he recited what he would recite in the Maghrib prayer.[54]

39. Also: Narrated from Ibn Abī ʿUmayr from Abī Masʿud al-Tāʿi from Abī ʿAbdillāh عليه السلام: In the last rakʿah of the night prayer, the Noble Prophet used to recite *Hal Atā ʿalal Insān* (Sūrah al-Dahr).[55]

40. In al-Miṣbāḥ: It has been narrated that the Holy Prophet ﷺ used to recite nine Sūrahs in the (last) three rakʿahs (of the night prayer). In the first (rakʿah): *Alhākumu al-Takāthur* (Sūrah al-Takāthur), *Innā Anzalnā* (Sūrah al-Qadr) and *Idhā Zulzilat* (Sūrah al-Zilzāl). In the second (rakʿah): *al-Ḥamd* (Sūrah al-Fātiḥah), *Wal ʿAṣr* (Sūrah al-ʿAṣr) and *Idhā Jā'a Nasrullah* (Sūrah al-Naṣr). And in the single rakʿah of the Wiṭr prayer: *Qul Yā Ayyuhal Kāfirun* (Sūrah al-Kāfirun), *Tabbat* (Sūrah al-Lahab) and *Qul Huwallāhu Ahad* (Sūrah al-Ikhlāṣ).[56]

41. In al-Khisāl: Narrated from al-Aʿmash from Jaʿfar ibn Muḥammad عليه السلام who said: The Qunūt is a required *sunnah* in every prayer - in the second rakʿah before the *rukūʿ* and after the recitation (of the Sūrahs).[57]

42. In al-ʿAwāli: al-Barrā' ibn ʿĀzib narrated: The Prophet of Allāh ﷺ never offered any obligatory prayer without performing Qūnut in it.[58]

Note: This has also been narrated from al-Ḥusayn عليه السلام.[59]

43. From Ḥusayn ibn Hamdān al-Hasīnī in al-Hidāyah, from ʿIsā ibn Mahdī al-Jawharī, from ʿAskar the slave of Abī Jaʿfar, al-Rayyān the slave of al-Riḍā عليه السلام and a group of other narrators – estimated at more than seventy men – from al-ʿAskarī عليه السلام who, in a lengthy ḥadīth, said: Verily

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[54] Tahdhīb al-Aḥkām 2:95
[55] Ibid., 2:124
[56] Misbāh al-Mutaḥajjid: 132
[57] al-Khiṣāl: 604, ʿUyūn Akhbār al-Riḍā 2:122
[58] ʿAwāli al-La'āli 2:42, al-Mustadrak 4:396
[59] ʿAwāli al-La'āli 2:219 (also from al-Ḥasan), al-Mustadrak 4:396

Allāh ﷻ revealed to my grandfather the Holy Prophet ﷺ: "I have distinguished you and ʿAlī and My proofs (the twelve Imāms ؑ) from his lineage until the Day of Reckoning with ten qualities ...and (one of the qualities is) performing the Qūnut in every second rakʿah.[60]

44. In Maʿāni al-Akbār: Narrated from Qāsim ibn Salām who said: The (*rukūʿ* of the) Noble Prophet ﷺ was such that if water were to be poured onto his back it would settle (without flowing).[61]

45. In al-ʿIlal: Narrated from Hishām ibn al-Ḥakam from Abī al-Ḥasan Mūsā ؑ, he said: I asked him: "What is the reason for saying *'Subhāna Rabbiyal ʿAdhīmi wa Biḥamdihi'* in the *rukūʿ* and saying in the *sujūd 'Subhāna Rabbiyal ʿA'lā wa Biḥamdihi'*?" He said: "O Hishām! When the Holy Prophet ﷺ was taken up (to the heavens on Miʿrāj) and he prayed to Allāh and recalled what he had witnessed of His magnificence, his body trembled (out of fear) and he bowed down with his hands on this knees and started saying *'Subhāna Rabbiyal ʿAdhīmi wa Bihamdihi'* and when he stood from the *rukūʿ* he observed Him from a more (spiritually) elevated position, (so) he fell in prostration to Him saying *'Subḥāna Rabbiyal ʿA'lā wa Biḥamdihi'* and when he had said this seven times, the fear (he felt) was alleviated. From then on this became established as the *sunnah*."[62]

46. From al-Thaqafī in the book al-Ghārāt: Narrated from ʿUbāyah who said: Amīr al-Muʾminīn ؑ wrote to Muḥammad ibn Abī Bakr: Observe your *rukūʿ* and *sujūd* for the Holy Prophet ﷺ was the most perfect in his prayer and the most submissive in it. And when he went into *rukūʿ* he said *'Subḥāna Rabbiyal ʿAdhīmi wa Biḥamdihi'* three times ... and when he performed the *sajdah* he said *'Subḥāna Rabbiyal ʿA'lā wa Biḥamdihi'*.[63]

Note: This has also been mentioned in other narrations.[64]

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[60] al-Mustadrak 4:395
[61] Maʾāni al-Akhbār: 280, Daʾāim al-Islām 1:162
[62] ʿIlal al-Sharāiʿ 2:332
[63] al-Ghārāt 1:246
[64] al-Faqih 1:300

47. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام who said: When the Noble Prophet ﷺ performed the *sajdah* he would draw his knees to the ground before his hands.[65]

Note: In many narrations from the Ahl al-Bayt عليهم السلام we find that it is recommended to place the hands on the ground before the knees while performing the *sajdah*.[66] It is possible that the above narration points to bringing the knees close to the ground without placing them (on it).

48. Also: In the narration from al-Ḥusayn from ʿAlī عليهما السلام who said: When the Prophet of Allāh ﷺ performed the *sajdah*, he would prostrate with his palms on the ground and would extend his forearms until it would be possible for the person behind him to see his armpits.[67]

49. From Sayyid Raḍī in al-Majāzāt al-Nabawiyyah: It has been narrated that the Holy Prophet ﷺ would perform *sajdah* on the *khumrah*, which is a small mat made from the branches of the date palm tree.[68]

50. In al-Jaʿfariyāt: Muḥammad informed us: Mūsā told me that my father told us from his father from his grandfather, Jaʿfar ibn Muḥammad, from his father عليه السلام who said: The Holy Prophet ﷺ used to pour water on the place where he performed his *sujūd*.[69]

51. In al-Faqih: In his narration from Ismāʿīl ibn Muslim from al-Ṣādiq from his father عليهما السلام who said: The Noble Prophet ﷺ had a short staff, with an iron tip at its lower end, which he would lean on. He would come out with it on the two *ʿeid* days and would pray next to it.[70]

52. In al-Kāfī: Narrated from Muʿāwiyah ibn Wahab from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would place the short staff in front of him when he prayed.[71]

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[65] al-Jaʿfariyāt: 246
[66] al-Mustadrak 4:445
[67] al-Jaʿfariyāt: 41
[68] al-Majāzāt al-Nabawiyyah: 255 (and in this it is *Humrah* instead of *Khumrah*), al-Mustadrak 4:10
[69] al-Jaʿfariyāt: 17, al-Mustadrak 1:356
[70] al-Faqih 1:509, al-Jaʿfariyāt: 184
[71] al-Kāfī 3:296, Tahdhīb al-Aḥkām 2:322, al-Mustadrak 3:335

53. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام who said: The Holy Prophet ﷺ would recite *takbīr* in the two *ʿeid* prayers and in the Istisqā' (prayer for rain) - in the first (rakʿah) seven times (once for the 'Takbirat al-Iḥrām', five times for the five Qūnuts and once before the *rukūʿ*) and in the second rakʿah five times (four times for the four Qūnuts and once before the *rukūʿ*).[72]

Note: This has been narrated in al-Manāqib with a detailed Explanation.[73]

54. Also: In a narration from ʿAlī عليه السلام: in the two *ʿeid* prayers, the Noble Prophet ﷺ used to recite *Sabbiḥisma Rabbikal ʿA'lā* (Sūrah al-ʿA'lā) and *Hal Atāka Ḥadīth al-Ghāshiyah* (Sūrah al-Ghāshiyah).[74]

55. In al-Faqih: In his narration from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ used to recite two rakʿahs when praying ṣalāt al-Istisqā' and he would ask Allāh ﷻ to send rain (and supplicate) while he was sitting.

He عليه السلام also said: He ﷺ started with the *ṣalāh* before the sermon and recited the Sūrahs loudly.[75]

56. From al-Ṣadūq in al-Hidāyah: Abū Jaʿfar عليه السلام said: It is from the *sunnah* for the people who live in cities to come out of their cities into an open field for the two *ʿeid* prayers - except the people of Makkah, for they pray the *ʿeid* prayer in Masjid al-Harām.[76]

Note: There are numerous similar narrations.[77]

57. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers عليهم السلام who said: When the Holy Prophet ﷺ left (his house) to go to the place of prayer, he would go using the route of *al-Shajarah* and on his way back he would go through *al-Mu'arrish*. He ﷺ intended to leave using the farther of the two routes and he intended to return using the nearer of the two.[78]

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[72] al-Jaʿfariyāt: 45
[73] al-Manāqib 4:13
[74] al-Jaʿfariyāt: 40
[75] al-Faqih 1:535, Qurb al-Isnād: 54, al-Jaʿfariyāt: 45
[76] al-Hidāyah : 53
[77] al-Kāfī 3:461, al-Faqih 1:508, Tahdhīb al-Aḥkām 3:138, al-Mustadrak 6:135
[78] ʿAwali al-La'āli 2:221, al-Mustadrak 6:149, al-Jaʿfariyāt: 47

58. From al-Ṣadūq in al-Hidāyah: Amīr al-Muʾminīn عليه السلام said: The *sunnah* is that the prayer of Istisqā' should be performed in open plains where the people can see the sky. The prayer of Istisqā' is not performed inside the masājid[79] except in Makkah.[80]

59. From Shaykh Warrām ibn Abī Firās in Tanbih al-Khawātir: From Nuʿmān who said: The Noble Prophet ﷺ used to organize us in such a way that we would stand in straight lines – as straight at arrows - and he would give much importance to this especially when he saw that we had neglected it. One day he came and stood (for prayer) and as he was about to recite the *takbīr,* he saw one man whose chest was in front of the others so he said: "O Servants of Allāh! Keep your lines straight or else you will surely oppose each other."[81]

60. Also: From Ibn Masʿud who said: The Holy Prophet ﷺ would put his hand on our shoulders before the prayer and say: "Stand in a straight line and do not differ for (if you do,) your hearts will disagree."[82]

Addendum to this Section

61. In Asrār al-Ṣalāh of al-Shahīd al-Thānī: The Holy Prophet ﷺ used to wait for the time of prayer and would have an intense yearning for it. He would be mindful of the entering of the prayer-time and would tell Bilāl, his Mua'ddhin: "Gratify us O Bilāl! (by announcing that it is time for prayer)."[83]

62. In Majmuʿat Warrām: From Amīr al-Muʾminīn عليه السلام who said: Neither eating dinner nor anything else ever distracted the Noble Prophet ﷺ (from the prayer) and when the time for prayer entered, it was as if he knew neither his family member nor his close friend.[84]

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[79] Plural of masjid. (Tr.)
[80] al-Hidāyah: 37, Tahdhīb al-Aḥkām 3:150, Qurb al-Isnād: 64, Bihār al-Anwār 91:321
[81] Majmuʿat Warrām: 267
[82] Majmuʿat Warrām: 266, Uṣūl al-Sittata ʿAshar: 66 and 152
[83] Asrār al-Ṣalāh: 120
[84] Majmuʿat Warrām: 323, ʿUddat al-Dāʿī: 139

63. In al-ʿIlal: From Layth from Abī ʿAbdillāh who said: Nothing distracted the Holy Prophet from the Maghrib prayer when the sun had set, (and he would attend to nothing else) until he had prayed it.[85]

64. In al-Makārim: He used to say: The coolness of my eyes[86] was placed in prayer and fasting.[87]

65. In the Amāli of Shaykh Ṭūsī: From Abī Harb ibn Abī al-Aswad al-Duwalī from his father Abī al-Aswad, from Abī Dharr in a lengthy ḥadīth from the Holy Prophet who said: "O Abā Dharr! Allāh placed the coolness of my eyes in *ṣalāh* and He made it beloved to me as food is loved by the hungry and water by the thirsty, and when the hungry eats food he becomes satiated and when he drinks water he becomes quenched but I never get satiated by the *ṣalāh* (and always have a desire for more)."[88]

Note: This is also narrated by al-Ṭabarsī in al-Makārim and Shaykh Warrām in his Majmuʿah.[89]

66. In Jāmiʿ al-Akhbār: When the Noble Prophet used to pray, the state of his heart was like a cooking-pot boiling - out of fear of Allāh.[90]

Note: This has also been narrated in other books.[91]

67. In al-Biḥār from Bayān al-Tanzīl of Ibn Shahr āshub: It is said that when the Holy Prophet prayed, he would raise his eyes (looking) to the heavens but when the verse: *'Those who are humble in their prayers'*[92] was revealed, he lowered his head and cast his look on the ground.[93]

68. In al-Faqih: It is the *sunnah* to recite the *tawajjuh*[94] in six prayers – they are: The first rakʿah of the night prayer, the single Witr prayer, the

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[85] 'Ilal al-Sharāiʿ: 350
[86] This expression is used to refer to something dear and close to one's heart. (Tr.)
[87] Makārim al-Akhlāq: 34
[88] Amāli al-Tusi 2:141
[89] Makārim al-Akhlāq: 461, Majmu'at Warrām: 303
[90] Jāmi' al-Akhbār: 96
[91] Bihār al-Anwār 84:248, Falāh al-Sā'il: 161
[92] Sūrah al-Mu'minun (23): 2
[93] Bihār al-Anwār 84:256
[94] The recitation *'Wajjahtu Wajhiya Lilladhi Fataras-Samāwati wal-Ardh ...'* (Tr.)

first of the two rakʿahs of the midday prayer (i.e. *nāfilah* of the Dhuhr), the first of the two rakʿahs of the prayer of Iḥrām, the first rakʿah of the *nāfilah* of Maghrib and the first rakʿah of (all) the obligatory prayers.[95]

Note: He also narrated it in al-Khisāl, al-Hidāyah and al-Muqniʿ.[96]

69. In al-Ihtijāj: From Muḥammad ibn ʿAbdillāh ibn al-Humayri – in a ḥadīth on the answers to his questions from the one who is divinely protected: ...So he عليه السلام answered him: The *tawajjuh* is entirely non-obligatory, and the highly recommended *sunnah* which has been agreed upon is (for one to recite):

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ حَنِيفاً مسْلماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلاَتِي وَنُسُكِي وَمَحْـــيَايَ وَمَمَاتِي لِلّٰه رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ، وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. أَللّٰهُمَّ اجْعَلْنِي مِنَ الْمُسْلِمِينَ. أَعُوذُ بِاللّٰه السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللّٰه الرَّحْمٰنِ الرَّحِيمِ.

I have turned myself wholly towards the One who originated the heavens and the earth and I am not from the polytheists. Verily my prayer and my sacrifice and my life and my death are for Allāh, the Lord of the Universe – He has no partner; and this is what I was commanded and I am from those who submit. O Allāh! Place me among those who submit. I seek refuge with Allāh from the accursed Shaytan. In the name of Allāh, the All-beneficent the All-merciful ... and then recite (Sūrah) al-Ḥamd.[97]

70. In al-Khisāl: From Abī al-Ḥasan ibn Rāshid who said: I asked al-Riḍā عليه السلام about the opening *takbīrāt*[98]. He عليه السلام said: "(They are) seven." I said:

[95] al-Faqih 1:484
[96] al-Khisāl: 333, al-Hidāyah: 38
[97] al-Ihtijāj: 486
[98] Plural of *takbir* (Tr.)

"It is narrated that the Holy Prophet ﷺ used to recite one *takbīr*." He said: "The Noble Prophet ﷺ recited one *takbīr* loudly and six softly."[99]

Note: al-Ṣadūq has narrated this in al-ʿUyūn.[100]

71. In Falāḥ al-Sā'il: From Kurdīn ibn Masmaʿ in his well-known book, in his narration from the Holy Prophet ﷺ: ...Then he would recite three *takbīrāt* (after completing the prayer), raising his hands to his ears, (and this is) a highly recommended *sunnah* which was prescribed by the Holy Prophet ﷺ when he received some glad tidings.[101]

72. In Amāli of Shaykh al-Ṭūsī: From Zurayq who said: I heard Abā ʿAbdillāh عليه السلام say: It is from the *sunnah* to remain seated between the *adhān* and the *iqāmah* in the morning (Fajr) prayer and the Maghrib and ʿIshā prayers - there is no supererogatory prayer between the *adhān* and the *iqāmah* (in these prayers). And it is (from) the *sunnah* to offer two rakʿahs of *nāfilah* between the *adhān* and the *iqāmah* in the Dhuhr and ʿAṣr prayers.[102]

73. In al-Makārim: From Zurārah from Abī Jaʿfar عليه السلام in a ḥadīth: It was prescribed as the *sunnah* that ladies should not raise their heads from the *rukūʿ* and the *sujūd* until the men have raised (their heads).[103]

74. In Maʿāni al-Akhbār: From Qāsim ibn Salām in a ḥadīth (from an infallible): When he ﷺ performed the *rukūʿ* he did not lower his head completely nor did he raise it until it was above the rest of his body, rather (he maintained a position) between the two.[104]

75. In al-ʿIlal: From ʿAbdillāh ibn Maimun from Jaʿfar ibn Muḥammad from his father who said: When the Noble Prophet ﷺ heard the sound of a child crying while he was praying, he would hasten the prayer so that the child's mother could attend to her child.[105]

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[99] al-Khisāl: 347
[100] 'Uyun Akhbār al-Ridhā 1:217
[101] Falāh al-Sā'il: 135
[102] Amāli al-Tusi 2:306
[103] Makārim al-Akhlāq: 95, Qurb al-Isnād: 10, ʿIlal al-Sharāiʿ: 344
[104] Maʿāni al-Akhbār: 280
[105] ʿIlal al-Sharāiʿ: 344

76. In al-Kāfī: From Abī Baṣīr from Abī ʿAbdillāh عليه السلام who said: The length of the Holy Prophet's ﷺ saddle was one cubit and when he prayed (while on a journey) he would place it in front of him so that it may act as a barrier from anyone who passed in front of him.[106]

77. Also: From Abān ibn Taghlub who said: I asked to Abā ʿAbdillāh عليه السلام: "At what time did the Holy Prophet normally pray the Wiṭr?" He said: "Like the time between sunset and the Maghrib prayer (i.e. a very short time before the Fajr prayer)."[107]

78. In al-Faqih: From al-Halabī from Abī ʿAbdillāh عليه السلام who said: It was prescribed as the *sunnah* that one should eat on the day of Fiṭr before going for the prayer and not to eat on the day of Aḍhā until after the *(ʿeid)* prayers.[108]

79. In al-Kāfī: From Fudhayl ibn Yasār from Abī ʿAbdillāh عليه السلام who said: A small mat (used in prostration) was brought for my father on the day of Fiṭr but he asked that it be taken away, then he said: "On this day the Holy Prophet ﷺ used to like looking at the horizon and placing his forehead on the earth."[109]

Note: This has been narrated in al-Daʿāim and in al-Faqih, and in it the day of Aḍhā is also mentioned after the day of Fiṭr.[110]

80. Also: From Layth al-Murādī from Abī ʿAbdillāh عليه السلام: It was said to the Holy Prophet ﷺ on the day of Fiṭr or the day of Aḍhā: "If only you would pray (the *ʿeid* prayer) in your masjid!" He replied: "I like to come out to the horizons of the (open) sky."[111]

81. In al-Muqniʾah: It is narrated that on the two *ʿeids* the Prophet of Allāh ﷺ used to wear a *Burda* (a kind of striped garment) and a turban - whether it was winter or summer.[112]

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[106] al-Kāfī 3:296, Tahdhīb al-Aḥkām 2:322
[107] al-Kāfī 3:448
[108] al-Faqih 1:508, al-Hidāyah: 53
[109] al-Kāfī 3:461
[110] Daʿāim al-Islām 1:185, al-Faqih 1:508
[111] al-Kāfī 3:460
[112] al-Muqniʿah: 202, Tahdhīb al-Aḥkām 3:130

82. In the ʿAllāmah's Nihāyah: The Noble Prophet ﷺ would come out on the day of *ʿeid* reciting the *takbīr* loudly.[113]

83. In al-Kāfī: From Muḥammad ibn Faḍl al-Hāshimī from Abī ʿAbdillāh عليه السلام who said: There is a two rakʿah prayer that is *sunnah* to perform only in Madīnah and nowhere else, and it is to be performed in the Holy Prophet's ﷺ masjid on the two *ʿeid* days before proceeding for the *ʿeid* prayers. This is not done (anywhere) except in Madīnah because (this is how) the Holy Prophet ﷺ performed it.[114]

84. In al-ʿUyūn: From Yāsir al-Khādim and from Rayyān ibn Ṣalt and others from those who narrated it from Abī al-Ḥasan al-Riḍā عليه السلام in a ḥadīth: When the (day of) *ʿeid* came, Maʿmun sent for al-Riḍā عليه السلام asking him to ride to the *ʿeid* prayer and give the sermon ... and when Maʿmun insisted, he عليه السلام said: O Amīr al-Muʾminīn[115], if you excuse me from this it will be more pleasing to me, and if you do not excuse me then I will come out for the *ʿeid* prayer as the Prophet of Allāh ﷺ came out and as Amīr al-Muʾminīn ʿAlī ibn Abī Tālib عليه السلام came out ... so at sunrise al-Riḍā performed *ghusl* and wore a white turban made of cotton, placing one end of it on his chest and another end between his shoulders and said to all his slaves: "Do as I have done." Then he took a short staff in his hand and came out and we were with him. He عليه السلام was barefoot, having rolled-up his trousers up to half the shank. When he stood and we walked in front of him, he raised his head toward the heavens and recited the *takbīr* four times ... and when he came to the door he stopped briefly and said:

أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، عَلىٰ مَا هَدَانَا، أَللّٰهُ أَكْبَرُ عَلىٰ مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ، وَالْحَمْدُ لِلّٰهِ عَلىٰ مَا أَبْلاَنَا.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest for that which He has guided us to. Allāh is the Greatest for what He has granted

[113] Nihāyat al-Ahkām 2:66
[114] al-Kāfī 3:461, Tahdhīb al-Aḥkām 3:137, al-Faqih 1:509
[115] This title is rightfully reserved for Imam ʿAlī عليه السلام but Imam al-Riḍā عليه السلام had to use this title for Maʿmun as a form of dissimulation.

us of sustenance from the livestock, and all praise is due to Allāh for what He has destined for us.

He recited this loudly and we also recited it loudly ... and he said this three times ... and Abū al-Ḥasan عليه السلام would walk and stop briefly after every ten steps, reciting the *takbīr* four times.[116]

85. In al-Faqih: In al-Sakūnī's narration: When the Holy Prophet ﷺ went for the *ʿeid* prayer, he did not return using the same route that he had taken when he started, rather he would take another route.[117]

Note: This has also been narrated in al-Daʾāim.[118]

86. In al-Tahdhīb: In his narration from ʿIsā ibn ʿAbdillāh, from his father, from his grandfather, from ʿAlī عليه السلام who said: The Holy Prophet ﷺ never used to recite more than one *takbīr* in the two ʿEid prayers, until the time al-Ḥusayn عليه السلام was slow to speak (as a child). One day, his mother عليها السلام dressed him and sent him with his grandfather and when he ﷺ recited the *takbīr*, al-Ḥusayn عليه السلام also recited the *takbīr*, repeating after the Noble Prophet ﷺ (and he did this) seven times. Then in the second rakʿah the Holy Prophet ﷺ recited the *takbīr* and al-Ḥusayn repeated it after him five times. From then on, the Holy Prophet ﷺ made it a *sunnah* and this *sunnah* is still practiced until today.[119]

Note: This has also been narrated in al-Manāqib.[120]

87. In Nawādir al-Rāwandī: In his narration from Mūsā ibn Jaʿfar from his fathers from ʿAlī عليهم السلام who said: It was the *sunnah* in the prayer of Istisqā' that the Imām should stand and pray two rakʿahs and then extend his hands and supplicate (to Allāh ﷻ for rain).[121]

88. In al-ʿIlal: In his narration from Abī Hamzah Anas ibn ʿAyyāḍ al-Laythī from Jaʿfar ibn Muḥammad from his father عليهما السلام: When the Prophet of Allāh ﷺ prayed for rain, he looked at the heavens and

[116] ʿUyūn Akhbar al-Riḍā 2:149
[117] al-Faqih 1:510
[118] Daʾāim al-Islām 1:186
[119] Tahdhīb al-Aḥkām 3:286
[120] al-Manāqib 4:13
[121] Nawādir al-Rāwandi: 29, Biḥār al-Anwār 91:315, al-Jaʿfariyāt: 49

turned his cloak from right to left and left to right (inside out). He said: I asked him: What is the meaning of this? He عليه السلام said: It was a sign between him and his companions (of) turning the drought into abundance.[122]

Note: This has also been mentioned in al-Kāfī, al-Tahdhīb, al-Fiqh and al-Daʾāim.[123]

89. In al-Faqih: When the Holy Prophet ﷺ supplicated for rain he would recite:

أَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِي بِلاَدَكَ الْمَيِّتَةَ.

O Allāh! Give water to Your servants and Your creatures, and spread Your mercy, and give life to Your lifeless land.

And he would repeat it three times.[124]

90. In al-Jaʿfariyāt: From ʿAlī ibn Abī Tālib عليه السلام who said: The rain from which comes sustenance of the animals is from under the *ʿArsh*[125]. It is for this reason that the Holy Prophet ﷺ would go outside the first time it rained and he would stand (there) until his head and his beard became soaking wet.[126]

Note: This has been narrated by al-Rāwandī in his Nawādir with a slight difference.[127]

91. Also in al-Jaʿfariyāt: From ʿAlī عليه السلام: When the Prophet of Allāh ﷺ saw rain he said: "O Allāh! Make it a beneficial rainfall."[128]

92. In al-Tahdhīb: In his narration from ʿAbdillāh ibn Maimun from Jaʿfar from his father عليهما السلام who said: When the Noble Prophet ﷺ went

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[122] ʿIlal al-Sharāiʿ: 246
[123] al-Kāfī 3:463, Tahdhīb al-Aḥkām 3:149-150, al-Faqih 1:535, Daʾāim al-Islām 1:203
[124] al-Faqih 1:527
[125] The Exalted ʾThroneʾ of Allah تعالى. (Tr.)
[126] al-Jaʿfariyāt: 241, al-Mustadrak 6:191
[127] Nawādir al-Rāwandi: 41
[128] al-Jaʿfariyāt: 217

for the Jumuʿah (Friday) prayer, he sat on the pulpit until the Mua'ddhin had finished (calling the *adhān*).[129]

93. In al-Tahdhīb: From ʿAmr ibn Jāmiʿ narrating from ʿAlī عليه السلام who said: It is from the *sunnah* that when the Imām ascends the pulpit, he should salute (i.e. say 'salāmun ʿalaykum' to) the people when he faces them.[130]

94. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his father, from his grandfather عليهم السلام that the Holy Prophet ﷺ used to give two sermons (separating them) by sitting (briefly) and then standing.[131]

95. Also: In his narration from Jaʿfar ibn Muḥammad, from his father عليهما السلام who said: Make your recitation (of the Sūrahs) audible in the Jumuʿah prayer as this is a *sunnah*.[132]

96. Also: In his narration from Jaʿfar ibn Muḥammad from his father عليهما السلام who said: The Holy Prophet ﷺ used to pray the Jumuʿah prayer when the sun passed the midpoint of the sky.[133]

97. Also: In his narration from ʿAlī ibn al-Ḥusayn عليه السلام who said: Performing the Qūnut in the Jumuʿah prayer is (from the) *sunnah*.[134]

98. In al-Daʾāim: From Jaʿfar ibn Muḥammad عليه السلام: The *sunnah* is for the Imām to recite, in the first rakʿah of the Jumuʿah prayer, Sūrah al-Jumuʿah and in the second rakʿah, Sūrah al-Munāfiqūn.[135]

99. In al-Tahdhīb: In his narration from al-Sakunī from Jaʿfar, from his father, from his fathers, from ʿAlī عليه السلام: When the Noble Prophet ﷺ entered the masjid while Bilāl was reciting the *iqāmah*, he sat down (and did not perform any supererogatory prayers).[136]

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[129] Tahdhīb al-Aḥkām 3:244
[130] Ibid.
[131] al-Jaʿfariyāt: 43
[132] Ibid.
[133] al-Jaʿfariyāt: 44
[134] Ibid., 43
[135] Daʾāim al-Islām 1:183
[136] Tahdhīb al-Aḥkām 2:281

100. al-Shahīd al-Thāni in al-Dhikrā: From Sahl al-Sāʿidī who said: Between the Holy Prophet's ﷺ place of prayer and the wall, there was a passage for the sheep.[137]

101. In al-Tahdhīb: In his narration from Hishām ibn Sālim who asked Abā ʿAbdillāh عليه السلام about the *tasbīḥ* (that is recited in the prayer), so he said: You say *'Subḥāna Rabbiyal 'Adheem'* in *rukūʿ* and in *sujūd* you say *'Subḥāna Rabbiyal 'A'lā'* then he said: The obligatory recitation of this *tasbih* is once and the *sunnah* is thrice and excellence is in (reciting it) seven times.[138]

102. Also: In his narration from Muḥammad ibn Abī Hamzah from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ used to recite fifteen verses of the Holy Qurʾān in every rakʿah, and his *rukūʿ* was the same duration as his *qiyām* (standing), and his *sujūd* was the same duration as his *rukūʿ,* and the duration after raising his head from the *rukūʿ* and (after raising his head from) the *sujūd* was equal.[139]

Note: It is narrated differently in al-Kāfī.[140]

103. Also: In his narration from Zurārah from Abī Jaʿfar عليه السلام who said: The Noble Prophet ﷺ used to pray two rakʿahs of *ṣubḥ* – that is the Fajr prayer – when dawn came and daylight was visible.[141]

Note: This has also been mentioned in al-Ghārāt of al-Thaqafi.[142]

104. Also: In his narration from Ishāq ibn al-Faḍl (who said) that he asked Abā ʿAbdillāh عليه السلام about performing the *sujūd* on mats and woven reeds. He said: "There is no problem, but I prefer that one should prostrate on the earth, for the Holy Prophet ﷺ loved to place his forehead on the earth - so I like for you (to do) that which the Holy Prophet ﷺ loved (to do)."[143]

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[137] Dhikrā al-Shīʿah: 153, al-Mustadrak 3:336
[138] Tahdhīb al-Aḥkām 2:81
[139] Ibid., 2:123
[140] al-Kāfī 3:329
[141] Tahdhīb al-Aḥkām 2:36
[142] al-Gharāt 1:246, al-Mustadrak 3:116, Biḥār al-Anwār 83:23
[143] Tahdhīb al-Aḥkām 2:311

105. Also: In his narration from Abī ʿAbdillāh عليه السلام – about the *nāfilah* prayers – he said: The *sunnah* regarding the daytime prayers is that they be recited softly and the *sunnah* with regards to the night prayers is that they should be recited audibly.[144]

106. Also: al-Ḥarth said: I heard him saying: *'Qul Huwallāhu Aḥad'* (Sūrah al-Ikhlāṣ) is (equal to) a third of the Qurʾān and *'Qul Yā Ayyuhal Kāfirūn'* (Sūrah al-Kāfīrūn) is equivalent to a quarter (of the Holy Qurʾān); and the Noble Prophet ﷺ used to repeat *'Qul Huwallāhu Aḥad'* in the Wiṭr prayer (three times) so that he may gain (the reward for) the recitation of the whole Qurʾān.[145]

107. In al-Faqih: From Zurārah who said: I heard Abā Jaʿfar عليه السلام saying: The supplication (recited) after the obligatory prayer is better than the supererogatory prayer; and this is how the *sunnah* had been prescribed.[146]

108. In al-Tahdhīb: In his narration from Abī Hārūn al-Makfūf from Abī ʿAbdillāh عليه السلام who said: "O Abā Hārūn! We (the Ahl al-Bayt) instruct our children to recite the *tasbīḥ* of Fāṭimah عليها السلام just as we instruct them to recite the *ṣalāh*, so always recite it, for one who recites it will never become miserable."[147]

109. In Qurb al-Isnād: From Ḥusayn ibn ʿAlwān from Jaʿfar from his father عليهما السلام who said: The Holy Prophet ﷺ said to ʿAlī عليه السلام: "O ʿAlī! You must recite the 'āyat al-Kursī' after every obligatory prayer, for surely none can persist in (doing) this except a prophet, one who is truthful or a martyr."[148]

Note: This has also been narrated in al-Daʾāim.[149]

110. In al-Daʾāim: The Holy Prophet ﷺ used to recite (the following) in the (first) two rakʿahs before the Wiṭr prayer: In the first (rakʿah) *'Sabbiḥisma Rabbikal 'A'lā'* (Sūrah al-ʿA'lā), in the second *'Qul Yā*

[144] Ibid., 2:289
[145] Tahdhīb al-Aḥkām 2:124
[146] al-Faqih 1:328
[147] Tahdhīb al-Aḥkām 2:105
[148] Qurb al-Isnād: 56
[149] Daʾāim al-Islām 1:168

Ayyuhal Kāfirūn' (Sūrah al-Kāfirūn) and in the third (rakʿah), in which the Qūnut is recited, (he used to recite) *'Qul Huwallāhu Aḥad'* (Sūrah al-Ikhlāṣ); and all this is after (reciting) 'Fātihat al-Kitāb' (Sūrah al-Ḥamd).[150]

111. In ʿAwārif al-Maʿārif: Amīr al-Muʾminīn عليه السلام narrated that the Noble Prophet ﷺ used to say in his *sajdah*:

أَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللّٰهُ أَحْسَنُ الْخَالِقِينَ.

O Allāh! I have prostrated before You, and believed in You and submitted myself to You. My face has prostrated to the One who created it and fashioned it, giving it (the power of) hearing and sight; so blessed is Allāh the best of Creators.[151]

112. In the book al-Ghārāt of al-Thaqafī: From ʿUbāyah who said: Amīr al-Mu'minīn عليه السلام wrote to Muḥammad ibn Abī Bakr: Observe your *rukūʿ* ... and when the Holy Prophet ﷺ stood from the *rukūʿ* he said:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ، أَللّٰهُمَّ لَكَ الْحَمْدُ مِلْءَ سَمٰوَاتِكَ، وَمِلْءَ أَرْضِكَ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ.

Allāh listens to the one who glorifies Him. O Allāh! Glory be to You, (a glory that is) filling Your heavens and filling Your earth and filling up whatever You wish.[152]

113. In al-Biḥār from al-Dhikrā: On the supplication recited between the two *sajdahs* – it has been narrated from the Holy Prophet ﷺ that he used to say between them:

[150] Ibid., 1:205
[151] 'Awārif al-Ma'ārif: 284
[152] al-Gharāt 1:246

أَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَ أَجِرْنِي وَعَافِـــنِي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ. تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِينَ.

O Allāh! Forgive me, and have mercy on me, and keep me safe and grant me well-being. I am needy of the good that You have sent down to me. Blessed is Allāh, the Lord of the Universe.[153]

114. In al-ʿAwārif al-Maʿārif: Maīmunah, the wife of the Holy Prophet ﷺ, narrated: A *khumrah*[154] would be laid out in the masjid for the Holy Prophet ﷺ to pray on.[155]

115. In al-Hidāyah of Ḥusayn ibn Hamdān al-Ḥasinī: From ʿIsā ibn Mahdī al-Jawharī and many others, in a ḥadīth from Abī Muḥammad al-ʿAskarī عليه السلام: Allāh ﷻ revealed on my grandfather, the Prophet of Allāh ﷺ: I have distinguished you and ʿAlī, and My proofs from him until the Day of Reckoning (i.e. from his progeny), and your followers with ten qualities: ... (performing) the *ta'fīr*[156] after every prayer.[157]

116. In al-Majma': When he ﷺ prayed, he would be steadfast in his prayer.[158]

117. In Durr al-La'āli of Ibn Jumhūr, in a ḥadīth: The most liked prayers in the eyes of the Noble Prophet ﷺ were the ones that were regularly offered, even if they were few. And when he would offer any prayer from the prayers, he would do so regularly.[159]

118. In ʿIlal al-Sharāiʿ: In his narration from Anas ibn Mālik who said: I heard the Holy Prophet ﷺ saying: "Two rakʿahs offered in the middle of the night is surely dearer to me than the world and what is in it."[160]

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[153] Bihār al-Anwār 85:137
[154] A mat made from branches and leaves of the date palm (Tr.)
[155] ʿAwārif al-Maʿārif: 103
[156] The act of rubbing one's cheeks on the earth while prostrating. (Tr.)
[157] al-Mustadrak 3:290 Hadith no. 7
[158] We did not find this in al-Majmaʿ.
[159] al-Nuri has narrated it in al-Mustadrak 7:539 quoting from Durr al-Laʾāli.
[160] ʿIlal al-Sharāiʿ: 363

119. al-Ṣadūq in Fadhā'il al-Ash'hur: In his narration from ʿAbdillāh ibn Masʿud, from the Holy Prophet ﷺ who said: I swear by the One who sent me with the Truth - Jibraʿīl informed me from Isrāfil, from his Lord the Almighty that He ﷻ said: The one who prays on the last night of the month of Ramaḍān ten rakʿahs, reciting in every rakʿah 'Fātiḥat al-Kitāb' (Sūrah al-Ḥamd) once and *'Qul Huwallāhu Aḥad'* (Sūrah al-Ikhlāṣ) ten times and reciting in his *rukūʿ* and his *sujūd* ten times:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلاَ إِلٰهَ إِلاَّ اللّٰهُ وَاللّٰهُ أَكْبَرُ.

'Subḥānallāhi wal Ḥamdu Lillāhi wa Lā Ilāha Illallāhu Wallāhu Akbar' and recites the *tashahhud* and *salām* after every two rakʿahs. And when he completes the last of the ten rakʿahs, after the *salām* he recites: *'Astaghfirullāh'* one thousand times after which he goes into sajdah and says:

يَا حَيُّ يَا قَيُّومُ، يَا ذَا الْجَلاَلِ وَالْإِكْرَامِ، يَا رَحْمٰنَ الدُّنْيَا وَالآخِرَةِ وَرَحِيمَهُمَا، يَا أَرْحَمَ الرَّاحِمِينَ، يَا إِلٰهَ الْأَوَّلِينَ وَالآخِرِينَ، إِغْفِرْ لَنَا ذُنُوبَنَا، وَتَقَبَّلْ مِنَّا صَلاَتَنَا وَصِيَامَنَا وَقِيَامَنَا.

O Ever-Living! O Self-Subsisting! O Lord of Might and Majesty! O Merciful in this world and hereafter and Compassionate in them both! O Most Merciful of mercifuls! O Master of the first ones and the last ones! Forgive us our sins and accept from us our prayers and fasting and good deeds

...The Noble Prophet ﷺ said: This was a gift especially for me and the men and women of my Ummah which Allāh ﷻ did not give anyone before me, from the prophets and others.[161]

120. In ʿAwārif al-Maʿārif: The Holy Prophet ﷺ used to pray upon entering his house, before sitting down, four (rakʿahs). And in these four rakʿahs he recited Sūrah Luqmān, Yāsīn, al-Dukhān and al-Mulk.[162]

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[161] Fadhā'il al-Ash'hur al-Thalāthah: 134-135

121. From al-Tahdhīb: In his narration from Ibn Sinān from Abī ʿAbdillāh عليه السلام who said: The *sunnah* regarding the *adhān* on the day of ʿArafah is that one should recite it followed by the *iqāmah* for the Dhuhr prayer, and then the prayer is performed. Then one should stand and recite the *iqāmah* for ʿAṣr without the *adhān*; and the same should be done in the Maghrib and ʿIshā prayers in Muzdalifah.[163]

122. From al-Kāfī: In his narration from Muḥammad ibn Muslim from Abī Jaʿfar عليه السلام who said: When the Holy Prophet ﷺ heard the Mua'ddhin calling out the *adhān*, he repeated after him (saying) everything that he was saying.[164]

123. From al-Tahdhīb and al-Istibṣār: In his narration from Zurārah and Fuḍayl ibn Yasār from Abī Jaʿfar عليه السلام who said: When the Noble Prophet ﷺ was taken up (on Meʿrāj), as he reached the *Bayt al-Maʿmur* the time for prayer entered. So Jibraʿīl recited the *adhān* and *iqāmah* and the Holy Prophet ﷺ came forward and the angels and the prophets lined up behind the Prophet of Allāh ﷺ. He said: We asked him: How did he recite the *adhān*? He replied: (He said)

أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللّٰهَ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللّٰهَ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللّٰهَ، حَيَّ عَلىٰ الصَّلاَةِ، حَيَّ عَلىٰ الصَّلاَةِ، حَيَّ عَلىٰ الْفَلاَحِ، حَيَّ عَلىٰ الْفَلاَحِ، حَيَّ عَلىٰ خَيْرِ الْعَمَلِ، حَيَّ عَلىٰ خَيْرِ الْعَمَلِ، أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، لاَ إِلٰهَ إِلاَّ اللّٰهِ، لاَ إِلٰهَ إِلاَّ اللّٰهَ.

And the *iqāmah* was similar except that it included:

قَدْ قَامَتِ الصَّلاَةِ، قَدْ قَامَتِ الصَّلاَةِ.

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[162] ʿAwārif al-Maʿārif: 335
[163] Tahdhīb al-Aḥkām 2:282, Wasā'il al-Shīʿah 4:665
[164] al-Kāfī 3:307, Wasā'il al-Shīʿah 4:671

which was recited between the:

حَيَّ عَلىٰ خَيْرِ الْعَمَلِ.

And:

أَللّٰهُ أَكْبَرُ.

And the Holy Prophet ﷺ instructed Bilāl (to recite it like this) and he continued reciting this *adhān* until the Prophet ﷺ passed away.[165 and 166]

124. In Majmaʿ al-Bayān: In his narration, Anas ibn Mālik said: The Noble Prophet ﷺ used to offer the sacrifice (of Aḍhā) before praying, so he was commanded (by Allāh ﷻ) to pray first then offer the sacrifice.[167]

125. In al-Majmaʿ of al-Ṭabarsī: In his narration from Jābir ibn Samarah: I did not see the Holy Prophet ﷺ delivering a sermon but that he would do so while standing, so whoever tells you that he delivered sermons while sitting, know that he is lying.[168]

Note: This has also been narrated from ʿAbdillāh ibn Masʿūd.[169]

126. In al-Khiṣāl: In his narration from ʿĀishah that she said: "When the Holy Prophet ﷺ was with me, he used to pray two rakʿahs after the ʿAṣr prayer."[170]

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[165] Tahdhīb al-Aḥkām 2:60, al-Istibsār 1:305, Wasāʾil al-Shiʾah 4:644

[166] The adhān as has been mentioned in this ḥadīth and which is also found in various compilations of aḥādīth including *Biḥār al-Anwār* is ʾincompleteʾ according to the accepted aḥādīth from the Prophet ﷺ and Aʾimmah عليهم السلام who have taught us how the Adhān must be performed and as has been detailed in the various books of jurisprudence by the scholars. Various copies of *Biḥār al-Anwār* were checked and all narrated the incident the same way. Thus, it is possible that the entire ḥadīth has not been narrated completely from the Prophet ﷺ or because the books of aḥādīth of the Ahlul Bayt عليهم السلام have been constantly under attack and desecration in the past and thus, the entire ḥadīth may have been lost. (Ed. – As answered by the office of Āyatullāh al-ʿUẓmā Ḥājj Shaykh Nāṣir Makārim Shīrāzī)

[167] Majmaʿ al-Bayān 10:549 – Sūrah al-Kawthar (108)

[168] Majmaʿ al-Bayān 10:289 – Sūrah al-Jumuʿah (62)

[169] Ibid.

127. In al-Ikhtisās: When the Holy Prophet ﷺ delivered a sermon, in the end he would say: "Paradise (is) for the one whose character is good, whose nature is pure, whose deeds performed in secret are pious, whose actions performed in the open are virtuous, who gives away the best of his wealth in charity, who abstains from useless talk and who treats the people more fairly than (he treats) himself."[171]

128. In ʿUyūn Akhbār al-Riḍā عليه السلام: With different chains of narrators from al-Faḍl ibn Shādhān, from al-Riḍā عليه السلام who, in his letter to Ma'mun, said: Reciting *'Bismillāhir-Raḥmānir-Raḥīm'* audibly in all the prayers is (from the) *sunnah*.[172]

Note: This means (that it is *sunnah* to do this) in all the prayers in the day and night, whether obligatory or voluntary.

129. In Majmaʿ al-Bayān: In his narration from Asbagh ibn Nubātah, from Amīr al-Muʾminīn عليه السلام who said: When this Sūrah – al-Kawthar – was revealed, the Noble Prophet ﷺ asked Jibraʿīl: "What is this sacrifice that my Lord has asked of me?" He said: "It is not a sacrifice, rather He is commanding that when you commence the prayer you should raise your hands as you recite the *takbīr,* and (again) when you go into *rukūʿ,* and when you raise your head from the *rukūʿ,* and when you go into *sajdah* - for this is our prayer and the prayer of the angels in the seven heavens. Surely there is a beautification for everything, and the beautification for the *ṣalāh* is raising the hands with the recitation every *takbīr.*"[173]

Note: This has also been narrated in al-Durr al-Manthūr.[174]

130. From al-Tahdhīb: In his narration from ʿAlī ibn Jaʿfar who said: I asked Abā al-Ḥasan عليه السلام about the recitation of *adhān* from the minarets – is it a *sunnah*? He replied: At the time of the Holy Prophet ﷺ the

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[170] al-Khiṣāl 1:71, Biḥār al-Anwār 83:148
[171] al-Ikhtiṣāṣ: 228, al-Mustadrak 11:309
[172] ʿUyūn Akhbār al-Riḍā 2:122, Wasāʾil al-Shīʿah 4:758
[173] Majmaʿ al-Bayān 10:550 – Sūrah al-Kawthar (108)
[174] al-Durr al-Manthur 6:403 – Sūrah al-Kawthar (108)

adhān was recited on the ground and there were no minarets in those days.[175]

131. From al-Faqih: In his narration from Ḥasan ibn al-Sirrī from Abī ʿAbdillāh عليه السلام who said: It is from the *sunnah* for a man to put his fingers in his ears when he recites the *adhān*.[176]

Note: This has also been narrated in al-Tahdhīb.[177]

132. In al-Tahdhīb: In his narration from Ibn Sinān who said: I asked him about the call (of *adhān*) before dawn (- is it permissible?) He said: No problem, however the *sunnah* is with the (recitation at) dawn.[178]

133. In al-Daʾāim: From Abī ʿAbdillāh Jaʿfar ibn Muḥammad عليه السلام that he said: In the event of a solar or lunar eclipse, the Holy Prophet صلى الله عليه وآله would tell the people: "Go to your masājid quickly."[179]

134. Also: ... The *sunnah* is to pray (Salāt al-āyāt) in the masjid if they are praying in congregation.[180]

[175] Tahdhīb al-Aḥkām 2:284, Wasāʾil al-Shīʿah 4:640
[176] al-Faqih 1:284, Wasāʾil al-Shīʿah 4:641
[177] Tahdhīb al-Aḥkām 2:284
[178] Tahdhīb al-Aḥkām 2:53
[179] Daʾāim al-Islām 1:200
[180] Ibid., 1:202

17

THE ĀDĀB OF ṢAWM (FASTING)

1. In al-Faqih: Narrated from Muḥammad ibn Marwān who said: I heard Abā ʿAbdillāh عليه السلام saying: The Prophet of Allāh صلى الله عليه وآله would fast so much that it would be said he does not break his fast and he would stop fasting for so long that it would be said he does not fast. Then he fasted on alternative days. Then he fasted on Mondays and Thursdays. In the end he turned to fasting three days a month: the Thursday in the beginning of the month, the Wednesday in the middle of the month and the Thursday at the end of the month; and he صلى الله عليه وآله would say: "This is the fasting of the lifetime."

He عليه السلام also said: My father عليه السلام used to say: None is more disliked by Allāh سبحانه وتعالى than a person who is told: "The Noble Prophet would do this and that" and replies: "Allāh سبحانه وتعالى would not punish me for my effort in (performing more) prayer and fasting" – as if he thinks that the Holy Prophet صلى الله عليه وآله left out something that was excellent because he was unable to perform it.[1]

2. In al-Kāfī: Narrated from Muḥammad ibn Muslim from Abī ʿAbdillāh عليه السلام: In the beginning of his prophetic mission, the Holy Prophet صلى الله عليه وآله used to fast so much that it would be said he never breaks his fast, and he would stop fasting for so long that it would be said he doesn't fast. Then he left this (practice) and started fasting on alternative days - and this was the fasting of Prophet Dāwud عليه السلام. Then he stopped this and fasted on the three days of *al-Ghurr* (the thirteenth, fourteenth and fifteenth of every month). He then left this (practice) also and separated the fasts by

[1] al-Faqih 2:81, Makārim al-Akhlāq: 138, al-Kāfī 4:90, Qurb al-Isnād: 43, Tahdhīb al-Aḥkām 4:302

ten days, (fasting) on two Thursdays with one Wednesday in-between, and he ﷺ continued this until he passed away.[2]

3. In Ḥadith al-Arba'mi'ah: He عليه السلام said: Fasting on three days every month, (on) two Thursdays with a Wednesday in-between, and fasting in the month of Shaʿbān, removes devilish insinuations and anxieties from the heart ... and we (the Ahl al-Bayt) fast on two Thursdays with a Wednesday in-between.[3]

4. In al-Kāfī: Narrated from ʿAnbasah al-ʿĀbidi who said: The Noble Prophet ﷺ passed away while (continuing the practice of) fasting in the month of Shaʿbān and Ramaḍān, and three days in every (other) month.[4]

5. From al-Ṣadūq in his two books al-Maʿāni and al-Majālis: Narrated from Abī Baṣīr from al-Ṣādiq from his fathers عليهم السلام: One day, the Holy Prophet ﷺ asked his companions: "Who from among you fasts the (whole) lifetime?" Salmān said: "I do, O Prophet of Allāh." A man said to Salmān: "I have seen you eating on most days!" He said: "It is not as you think. I fast on three days every month (and) Allāh has said: *'Whoever performs a good deed he shall have ten like it ...'*[5] and I join Shaʿbān with Ramaḍān, so this is fasting of the lifetime."

Also (it is mentioned that) the Holy Prophet ﷺ told the man: "Where else will you find the likes of Luqmān the wise? Ask him and he will tell you."[6]

6. From Aḥmad ibn Muḥammad ibn ʿIsā in his Nawādir: From ʿAlī ibn Nu'mān from Zur'ah who said: I asked Abā ʿAbdillāh عليه السلام whether the Noble Prophet ﷺ used to fast in the month of Shaʿbān. He replied: "Yes, but he did not fast the whole of it." I said: "How many days did he not fast?" He said: "He discontinued fasting on some days (of Shaʿbān)." I asked him this question thrice and he gave me the same answer, adding

[2] al-Kāfī 4:90
[3] al-Khisāl 2:612
[4] al-Kāfī 4:91
[5] Sūrat al-Anʿām (6): 160
[6] Maʿāni al-Akhbār: 234, Amālī al-Ṣadūq: 37

nothing more to ‘he discontinued fasting on some days’. I asked him this question again after one year and he replied in the same way.[7]

7. In al-Kāfī: Narrated from ‘Amr ibn Khālid from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ used to fast in Shaʿbān and Ramaḍān, joining them both together, but instructing the people not to join them. He ﷺ would say: “They are both the months of Allāh, and they are an atonement for the sins of the past and future.”[8]

Note: It is possible that the instruction for not joining the fasts of the two months refers to not fasting continuously for the two months, as has been mentioned in some of our aḥādīth where there is an instruction to disjoin (the two) even if it be by (not fasting on) a day in the middle of the month.[9]

8. In al-Makārim: From Anas who said: The Holy Prophet ﷺ had a drink with which he would break his fast and a drink for *sahr*. Sometimes he would have only one (drink) - sometimes it would be milk and sometimes it would be a drink with soaked bread.[10]

9. In al-Kāfī: Narrated from Ibn al-Qaddāḥ from Abī ʿAbdillāh عليه السلام who said: The first thing that the Noble Prophet ﷺ broke his fast with in the season of fresh dates was fresh dates and in the season of dry dates was dry dates.[11]

10. Also: Narrated from al-Sakuni from Jaʿfar from his fathers عليهم السلام: When the Holy Prophet ﷺ fasted and did not find anything sweet (to break his fast with), he would break his fast with water.[12]

11. In some narrations: He ﷺ would sometimes break his fast with raisins.[13]

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[7] We do not have the Nawādir of Aḥmad ibn Muhammad ibn ʿIsā, Wasāʾil al-Shīʿah 7:367

[8] al-Kāfī 4:92, al-Faqih 2:93, Tahdhīb al-Aḥkām 4:307, al-Khisāl: 606

[9] Wasāʾil al-Shīʿah 7:387-390

[10] Makārim al-Akhlāq: 32

[11] al-Kāfī 4:153, Daʾāim al-Islām 2:111

[12] al-Kāfī 4:152

[13] Tahdhīb al-Aḥkām 4:198

12. From al-Mufid in al-Muqni’ah: Narrated from the family of the Holy Prophet ﷺ: It is recommended to have the *suhur*[14] even if it is only a glass of water. Also: It is narrated that it is better to have dry dates and *‘al-Sawīq’*[15] because this is what the Holy Prophet ﷺ used to have in his *suhur*.[16]

13. In al-Makārim: From the Holy Prophet ﷺ that he used to eat ‘*al-Harisah’*[17] more than any other food and he would also have it for the *suhur*.[18]

14. In al-Faqih: When the Month of Ramaḍān entered, the Noble Prophet ﷺ freed all the prisoners and gave (something) to all the beggars.[19]

15. In al-Da’āim: From ʿAlī عليه السلام who said: The Holy Prophet ﷺ would roll up his mattress and intensify his worship on the last ten days of the month of Ramaḍān. He used to wake his family on the twenty-third night and he would sprinkle the faces of those who were asleep with water on this night. And Fatimah عليها السلام did not let anyone in her family sleep on this night and in order to enable them to remain awake, she gave them less food and prepared them from the morning saying: “The one who does not benefit from the blessings of this night is surely deprived.”[20]

16. In al-Jaʿfariyāt: In his narration from Jaʿfar from his fathers from ʿAlī عليه السلام: When the Holy Prophet ﷺ wanted to go for the prayer on the day of Fiṭr, he would (first) have a breakfast of dates and raisins.[21]

17. From al-Ṣadūq in al-Muqni’: The *sunnah* is that one should eat after the prayer on the day of Aḍhā and before the prayer on the day of Fiṭr.[22]

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[14] Last meal before daybreak during the month of Ramadhān. (Tr.)
[15] A dish made from wheat or barley mixed with sugar and dates. (Tr.)
[16] al-Muqni’ah: 316
[17] A dish made from mixing bulgur with meat (Tr.)
[18] Makārim al-Akhlāq: 29
[19] al-Faqih 2:99, Amālī al-Ṣadūq: 57
[20] Da’āim al-Islām 1:282
[21] al-Jaʿfariyāt: 40, Nawādir al-Rāwandi: 39, Biḥār al-Anwār 91:122
[22] al-Muqni’: 46, al-Faqih 1:508

Addendum to this Section

1. In Durar al-La'āli: From one of the wives of the Holy Prophet ﷺ (who said) that he would fast on the ninth of Dhul Hijjah and on three days every month.[23]

2. In al-Iqbāl: In the second volume of Tārikh al-Nisābur, from Khalf ibn Ayyub al-'āmiri in his narration about the Holy Prophet ﷺ: When the month of Ramaḍān would enter, he would grow pale and his prayers would increase and he would supplicate and beseech Allāh entreatingly.[24]

3. In Majmu'at Warrām: When something made the Noble Prophet ﷺ sad, he would take recourse in fasting and prayer.[25]

4. In al-ʿUyūn: From Dārim ibn Qabisah from al-Riḍā from his fathers from ʿAlī عليه السلام who said: When the month of Shaʿbān entered, the Holy Prophet ﷺ would fast for three days in the beginning of the month, three days in the middle of the month and three days at the end of the month, and he would stop fasting before the month of Ramaḍān entered, leaving a gap of two days before it and then fasting (again).[26]

5. In al-Kāfī: From ʿAbdillāh ibn Maskan from Abī ʿAbdillāh عليه السلام who said: When the Prophet of Allāh ﷺ opened his fast, he started with a sweet dish, and if he did not have it, he would partake some sugar or dried dates and if he did not have any of these, he would open his fast with lukewarm water.[27]

6. In al-Iqbāl: From Jābir from Abī Jaʿfar عليه السلام who said: "The Holy Prophet ﷺ would open his fast with 'the two black foods'." I asked: "May Allāh shower His mercy on you - what are 'the two black foods'?" He said: "Dried dates with water and fresh dates with water."[28]

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[23] Narrated by al-Nūrī in al-Mustadrak 7:520
[24] Iqbāl al-Aʿmāl: 20
[25] Majmuʿat Warrām: 255
[26] ʿUyūn Akhbār al-Riḍā 2:70
[27] al-Kāfī 4:153
[28] Iqbāl al-Aʿmāl: 114

7. In al-Makārim: The Holy Prophet ﷺ used to open his fast with dried dates and when sugar was available, he would open his fast with it.[29]

8. In al-Kāfī: In his narration from Abī Baṣīr who said: When the last ten nights (of the month of Ramaḍān) would enter, he ﷺ would prepare himself, leave his wives, keep awake at night and occupy himself with worship.[30]

Note: This has also been narrated by al-Ṣadūq in al-Faqih and al-Ṭabarsi in al-Majmaʿ.[31]

9. In al-Tahdhīb: From what has been confirmed to be from the *sunnah*: The Holy Prophet ﷺ would look for the crescent of the new moon and undertake the responsibility for trying to spot the new moon himself.[32]

10. In al-Daʾāim: From ʿAlī عليه السلام who said: Disbursing the (obligatory) charity of Fiṭr before the prayer of Fiṭr is from the *sunnah*.[33]

11. al-Ṣadūq in al-Muqni': It is from the *sunnah* to recite the *takbīr* on the eve of Fiṭr and the day of Fiṭr after ten (of the obligatory) prayers, and to recite *takbīr* on the (day of) Aḍḥā - for those who have not gone for Ḥajj – from the Dhuhr prayer to the Fajr Prayer of the second day (12th of Dhul Ḥijjah) – (after) ten (obligatory) prayers.[34]

12. In al-Tahdhīb: In his narration from Sa'eed al-Naqqāsh who said: Abū ʿAbdillāh عليه السلام said to me: "There is *takbīr* on the (day of) Fiṭr but it has been prescribed as a *sunnah*." I asked: "When is it (recited)?" He replied: "On the eve of Fiṭr in Maghrib and ʿIshā prayers, and in the Fajr prayer and ʿEid prayer (on the day of Fiṭr), then it is stopped ..."[35]

13. In al-Daʾāim: It was narrated to us from ʿAlī عليه السلام who said: It is (from the) *sunnah* to make haste with regards to opening the fast and to delay

[29] Makārim al-Akhlāq: 27
[30] al-Kāfī 4:155
[31] al-Faqih 2:156, Majmaʿ al-Bayān 10:518 – Sūrat al-Qadr (97)
[32] Tahdhīb al-Aḥkām 4:155
[33] Daʾāim al-Islām 1:267
[34] al-Muqni': 46
[35] Tahdhīb al-Aḥkām 3:138

the *suhur* (until the last part of the night), and to start with the prayer – meaning the Maghrib prayer – before opening the fast.[36]

14. In al-Tahdhīb: In his narration from Mu'āwiyah ibn Wahab who said: I heard Abā ʿAbdillāh عليه السلام saying: On the issue of the (*zakāt* of) Fiṭr, the *sunnah* was (to give) one *sā'* (i.e. three kilos) of dry dates, one *sā'* of raisins or one *sā'* of barley.[37]

15. Also: In his narration from Ishāq ibn 'Ammār from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ said: Allāh سبحانه وتعالى has disliked for me (to have) six qualities and I have disliked these qualities for my successors from my progeny and their followers after me: (one of them is) sexual intimacy while fasting.[38]

Note: This has also been narrated by al-Ṣadūq in al-Amālī in his narration from Ghiyāth ibn Ibrāhim.[39]

16. In Tuḥf al-'Uqul: A man came to al-Riḍā عليه السلام on the day of Fiṭr and said: "For my breakfast today, I consumed a dry date and earth of the grave." He عليه السلام said: "You have combined the *sunnah* with the blessing."[40]

17. In 'Awārif al-Ma'ārif: The Holy Prophet ﷺ used to open his fast with a drink of water, a little milk or some dry dates.[41]

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[36] Daʾāim al-Islām 1:280
[37] Tahdhīb al-Aḥkām 4:83
[38] Ibid., 4:195
[39] Amālī al-Ṣadūq: 60
[40] Tuḥf al-ʿUqūl: 448
[41] ʿAwārif al-Maʿārif: 304

GIFT

18

THE ĀDĀB OF IʿTIKĀF

1. In al-Faqih: In his narration from Dāwud ibn al-Hasīn from Abī ʿAbbās from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ performed *i'tikāf* in the month of Ramaḍān on the first ten days, then he performed *i'tikāf* the following year in the middle ten days and in the third year, he performed the *i'tikāf* on the last ten days - and from then on he always performed his *i'tikāf* on the last ten days of the holy month of Ramaḍān.[2]

2. Also: Abū ʿAbdillāh عليه السلام said: The battle of Badr took place in the month of Ramaḍān so the Holy Prophet ﷺ did not perform *i'tikāf* and the following year he performed *i'tikāf* for twenty days, ten for that year and ten to make up for the previous year which he missed.[3]

Note: This narration has also been mentioned by al-Kulayni.[4]

3. In al-Kāfī: Narrated from al-Ḥalabi from Abī ʿAbdillāh عليه السلام who said: When the last ten days entered, the Noble Prophet ﷺ would perform *i'tikāf* in the masjid and a small tent made of fur was erected for him, and he gathered up his covers. Someone asked: "Did he disassociate himself from his wives?" He عليه السلام replied: "No, he did not disassociate himself from his wives."[5]

Note: There are many similar narrations and some have been mentioned earlier and they have explained that the meaning of not disassociating

[1] An act of worship where one stays inside a mosque for between 3-10 days, fasts by day and worships by night (Tr.)

[2] al-Faqih 2:189, Daʾāim al-Islām 1:286, al-Kāfī 4:175, al-Mustadrak 7:560

[3] al-Faqih 2:183

[4] al-Kāfī 4:175, al-Mustadrak 7:560

[5] al-Kāfī 4:175

with one's wives (during *i'tikāf*) refers to the permissibility of mingling and mixing with them without intimacy.[6]

[6] al-Faqih 2:184, Tahdhīb al-Aḥkām 4:287, al-Usul al-Sittata ʿAshar: 112

19

THE ĀDĀB OF GIVING CHARITY

1. In al-Mahāsin: In the advice of the Holy Prophet ﷺ to ʿAlī عليه السلام - until where he said: " ...And sixth, follow my *sunnah* with regards to prayer, fasting and giving charity ... As for charity, be persistent in giving it until you say to yourself: 'I have been extravagant'."[1]

2. In al-Kāfī: Narrated from Zayd al-Shahhām from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ never turned away a beggar – ever. If he had something he would give it (away) otherwise he would say: "May Allāh bring it (to you)."[2]

Note: This has been narrated in numerous books of both the Shi'ah and *'āmmah*.[3] Some similar narrations have been mentioned in section two of this book.

3. From Sayyid Ibn Ṭāwūs in al-Muhaj in a ḥadīth where he, meaning al-Ṣādiq عليه السلام, said: "We, the Ahl al-Bayt, do not take back anything that we have given in way of Allāh."[4]

Addendum to this Section

1. In al-Makārim: From Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ said: "I will never leave (three things): riding an unsaddled[5] donkey, eating on a mat with the slaves and feeding the beggar with my own hands."[6]

[1] al-Maḥāsin: 17, al-Kāfī 8:89, al-Faqih 4:189, Majmuʾat Warrām 2:299
[2] al-Kāfī 4:15
[3] Tafsīr al-ʿAyyāshī 1:261, al-Mustadrak 7:204
[4] Muhaj al-Daʿawāt: 196
[5] ... using only a saddle-blanket instead (Tr.)
[6] Makārim al-Akhlāq: 24

2. In Tuḥf al-'Uqul: From the Holy Prophet ﷺ: Our kindness - of the Ahl al-Bayt - is such that we forgive those who wrong us and give to those who deprive us.[7]

3. In Kashf al-Ghummah: The Noble Prophet ﷺ was the most generous of all people. He gave without parsimony and donated without holding back.[8]

4. In ʿUddat al-Dāʿī: He عليه السلام said: We give to the undeserving out of fear of turning away the deserving.[9]

5. In al-Biḥār, from Da'awāt al-Rāwandi: From Amīr al-Muʾminīn عليه السلام who said: When the Holy Prophet ﷺ was asked something, if he wanted to do it he would say: 'Yes' and if he did not want to do it he would remain silent, and he would never say 'No' to anything.[10]

6. In al-ʿIlal: From ʿAlī ibn al-Ḥasan ibn ʿAlī ibn Fadhdhāl from his father from Abī al-Ḥasan عليه السلام, he said: I asked him about Amīr al-Muʾminīn عليه السلام: "Why did he not reclaim Fadak when he became the khalifa?" He replied: "Because we are the Ahl al-Bayt and none takes back our right from the one who has oppressed us except He (Allāh سبحانه وتعالى). We are the leaders of the believers, we only judge in favor of them and take back their rights from those who have oppressed them and we don't take anything for ourselves."[11]

Note: This has also been narrated by al-Irbili in Kashf al-Ghummah from the Holy Prophet ﷺ.[12]

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[7] Tuḥf al-ʿUqūl: 33
[8] Kashf al-Ghummah 1:10
[9] ʿUddat al-Dāʿī: 101
[10] Biḥār al-Anwār 93:327
[11] ʿIlal al-Sharāʿi: 155
[12] Kashf al-Ghummah 1:494

20

THE ĀDĀB OF RECITATION OF THE GLORIOUS QURʾAN

1. From al-Shaykh in al-Majālis: Narrated from Abī al-Dunya from Amīr al-Muʾminīn عليه السلام who said: Nothing would stop the Holy Prophet ﷺ from reciting the Qurʾān except *Janābah* (ritual impurity).[1]

2. al-Ṭabarsi in Majmaʿ al-Bayān: From Umm Salamah who said: The Holy Prophet ﷺ would pause his recitation *āyah* by *āyah*.[2]

3. From Shaykh Abī al-Fattuh in his commentary: The Noble Prophet ﷺ would not sleep until he had recited the '*Musabbihāt*' saying: "In these *suwar*[3] there is an *āyah* which is better than a thousand *āyāt*." They asked: "And what are the '*Musabbihāt*?" He said: "Sūrah al-Hadid, al-Hashr, al-Saff, al-Jumuʿah and al-Taghābun."[4]

Note: A similar narration can also be found in Majmaʿ al-Bayān from al-'Irbās ibn Sāriyah.[5]

4. From Ibn Abī Jamhur in Durar al-La'āli from Jābir who said: The Holy Prophet ﷺ would not go to sleep until he had recited '*Tabārak*' (Sūrah al-Mulk) and *'Alīf Lām Mim al-Tanzil'* (Sūrah al-Sajdah).[6]

5. In Majmaʿ al-Bayān: Narrated from ʿAlī ibn Abī Ṭālib عليه السلام who said: The Holy Prophet ﷺ used to like this Sūrah - '*Sabbiḥisma Rabbikal*

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[1] Biḥār al-Anwār 81:68 and 92:216, al-Mustadrak 1:465

[2] Majmaʿ al-Bayān 10:378 – Sūrat al-Muzammil, Fayḍ al-Qādir 5:238

[3] Plural of Sūrah. (Tr.)

[4] Rūḥ al-Jinān of Abi al-Fattuḥ al-Rāzī 11:30 – Sūrat al-Ḥadid (57), al-Durr al-Manthur 6:170 – Sūrat al-Ḥadid (57), Biḥār al-Anwār 92:312

[5] Majmaʿ al-Bayān 9:229 – Sūrat al-Ḥadid (57)

[6] We found this reference in Majmaʿ al-Bayān 8:325 and Biḥār al-Anwār 92:316

A'lā (Sūrah al-Aʿlā); and the first person to say '*Subḥāna Rabbiyal A'lā*' (Praise be to my Lord the Most High) was (the angel) Mīkāʾīl عليه السلام.[7]

Note: The first part has also been narrated in al-Biḥār and from Suyūtī in al-Durr al-Manthūr.[8]

6. Also: From Ibn ʿAbbās: Whenever the Noble Prophet ﷺ recited '*Sabbiḥisma Rabbikal A'lā*' he would say "Subḥana Rabbiyal A'lā." This has also been narrated by ʿAlī عليه السلام.[9]

7. In Suyūtī's al-Durr al-Manthūr: From Abī Umāmah who said: I prayed with the Holy Prophet ﷺ after his (last) pilgrimage and he used to frequently recite '*La Uqsimu bi Yawmil Qiyāmah*' (Sūrah al-Qiyāmah) and when he recited:

﴿ أَلِيسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴾

Is He not able to give life to the dead?[10] I heard him say: "Yes indeed, and I am a witnesses to this."[11]

Note: There are other similar narrations which indicate that he ﷺ said something different (from what is mentioned in this narration).[12]

8. Also: From Ibn ʿAbbās who said: When the Holy Prophet would recite the *āyah:*

﴿ وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾

'And the soul and He who made it perfect. Then He inspired it understand what is right and wrong for it',[13] he would stop and then say:

[7] Majmaʿ al-Bayān 10:472, 473 – Sūrat al-Aʿlā (87)
[8] Biḥār al-Anwār 92:322, al-Durr al-Manthur 6:337
[9] Majmaʿ al-Bayān 10:473 – Sūrat al-Aʿlā (87)
[10] Sūrat al-Qiyāmah (75): 40
[11] al-Durr al-Manthur 6:296 – Sūrat al-Qiyāmah (75) and from him in Biḥār al-Anwār 92:219
[12] Biḥār al-Anwār 92:291-220
[13] Sūrat al-Shams: 7-8

أَللّٰهُمَّ آتِ نَفْسِي تَقْوَاهَا وَ زَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَ مَوْلاَهَا.

O Allāh! Give my soul its inspiration and purify it for You are the best of those who purify it, You are its Lord and Master.

He said: And he would do this while he was in the *ṣalāh.*[14]

Addendum to this Section

1. In al-Biḥār from al-Dhikrā: From Abī Sa'īd al-Khudhri: The Noble Prophet ﷺ would say:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I seek protection with Allāh from the accursed Shaiṭān, before reciting the Holy Qur'ān.[15]

2. In Tafsīr al-ʿAyyāshī: From Zayd ibn ʿAlī from Abī Jaʿfar عليه السلام who said that the Holy Prophet ﷺ recited the Qur'ān with the best voice from all the people.[16]

3. In al-Da'awāt al-Rāwandi: From the Noble Prophet ﷺ who said: Jibra'īl told me to recite the Qur'ān while standing.[17]

4. In Majmaʿ al-Bayān: From Anas who said: He ﷺ would draw out his voice (while reciting the Qur'ān).[18]

5. In al-Kāfī: From ʿAbdullāh ibn Farqad and al-Mu'allā ibn al-Khunays from Abī ʿAbdillāh عليه السلام who said: "As for us, we recite according to the recitation of Ubay."[19]

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[14] al-Durr al-Manthur 6:356 – Sūrat al-Shams (91), Biḥār al-Anwār 92:220
[15] Biḥār al-Anwār 85:5
[16] Tafsīr al-'Ayyāshi 2:295 – Sūrat al-Isrā' (17), Biḥār al-Anwār 92:326, Tafsīr Furāt al-Kūfī: 85 and from him in al-Mustadrak 4:185
[17] al-Da'awāt: 47 and from him in al-Mustadrak 4:427
[18] Majmaʿ al-Bayān 10:378 – Sūrat al-Muzammil
[19] al-Kāfī 2:634

Note: There are some other narrations that imply the permissibility of reciting according to the other seven (known) recitations, as mentioned in al-Khisāl.[20]

6. In Majmaʿ al-Bayān, in the commentary of Sūrah al-Teen, from Muqātil: Qatādah said: When the Holy Prophet ﷺ completed a Sūrah, he would say: "Yes indeed, and I am a witnesses to this."[21]

7. In al-Durr al-Manthūr: When the Holy Prophet ﷺ recited the *āyah:*

﴿ أَلَيسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴾

'Is He not able to give life to the dead?'[22], he would say:

سُبْحَانَكَ أَللّٰهُمَّ بَلَىٰ.

Praise be to You O Allāh - Yes indeed.[23]

Note: This has been narrated by Shaykh Ṭūsī in his commentary al-Tibyān, from Qatādah from Abī Jaʿfar and Abī ʿAbdillāh عليهما السلام.[24]

8. In Majmaʿ al-Bayān, in the commentary for the *āyah:*

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلاَ فِي السَّمَاءِ وَلاَ أَصْغَرَ مِنْ ذَٰلِكَ وَلاَ أَكْبَرَ إِلاَّ فِي كِتَابٍ مُبِينٍ ﴾

'And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Qur'ān, nor do you do any work but we are witnesses

[20] al-Khisāl: 358
[21] Majmaʿ al-Bayān 10:512
[22] Sūrat al-Qiyāmah (75): 40
[23] al-Durr al-Manthur 6:296 – Sūrat al-Qiyāmah (75) and from him in Biḥār al-Anwār 92:219
[24] al-Tibyān 10:203 – Sūrat al-Qiyāmah (75)

over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater but it is in a clear book.[25] He said: When the Holy Prophet ﷺ recited this *āyah* he wept incessantly.[26]

9. In Majmaʿ al-Bayān, under the commentary of Sūrah al-Ikhlās: The Holy Prophet ﷺ would stop at the end of every *āyah* of this Sūrah.[27]

10. In al-Durr al-Manthūr: From Aḥmad, Ibn al-Dharees and al-Bayhaqī from ʿAyisha who said: I would wake up with the Prophet of Allāh ﷺ at night and he ﷺ would recite from (Sūrah) al-Baqarah, āle ʿImrān and al-Nisā and when he came to an *āyah* that gave glad tidings (to the believers) he would supplicate and hope, and when he came to an *āyah* that threatened (disbelievers) he would supplicate and seek refuge.[28]

11. In Thawāb al-Āʿmāl in his narration from Ḥusayn ibn Abī al-Ulāʾ from Abī ʿAbdillāh عليه السلام who said: Whoever recites Sūrah al-Ṭalāq and al-Taḥrim in his obligatory (prayers) will be protected by Allāh from being among those who are afraid and dejected on the Day of Judgment, he will be protected from the Hellfire and Allāh will put him in Paradise because of his recitation of these two (Sūrahs) and his acting upon them; because these Sūrahs are for the Noble Prophet ﷺ.[29]

12. In al-Mizān from al-Durr al-Manthūr: From Ibn ʿAbbās who said: When the Qurʾān was revealed to the Holy Prophet ﷺ, he would make haste in reciting it in order to preserve it, so the *āyah:*

﴿ لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾

'Do not move your tongue with it to make haste with it' was revealed.[30]

[25] Sūrat Yūnus (10): 61
[26] Majmaʿ al-Bayān 5:116 – Sūrat Yūnus (10)
[27] Majmaʿ al-Bayān 10:567 – Sūrat al-Ikhlāṣ (112)
[28] al-Durr al-Manthur 1:18 – Sūrat al-Baqarah (2)
[29] Thawāb al-āʿmāl: 146
[30] al-Durr al-Manthur 6:289 – Sūrat al-Qiyāmah (75), al-Mizān 20:116 – Sūrat al-Wāqiʿah (56)

13. Also: After this, whenever Jibraʾīl came to the Holy Prophet, he ﷺ would remain silent and listen, and when he had gone he ﷺ would recite (the *āyāt*) as had been revealed to him by Allāh.[31]

14. Also: The Noble Prophet ﷺ would not know the end of a Sūrah until '*Bismillahir Raḥmānir Rahim*' was revealed to him.[32]

15. In Tafsīr al-Qummī: The Holy Prophet ﷺ would sit in his room and recite the Holy Qurʾān.[33]

[31] Ibid.
[32] Ibid.
[33] Tafsīr al-Qummi 2:393 – Sūrat al-Muddathir (74), Biḥār al-Anwār 9:245

21

SUPPLICATION (DUʿĀ) AND ITS ĀDĀB

1. From al-Qutb in al-Da'awāt: From the Holy Prophet ﷺ who said: Jibraʾīl instructed me to recite the Qurʾān while standing, and to glorify Allāh while in the state of *rukūʿ*, and to praise Him while in *sajdah* and to supplicate to him while sitting.[1]

2. From Aḥmad ibn al-Fahd in ʿUddat al-Dāʿī: The Holy Prophet ﷺ would raise his hands when he invoked and supplicated (to Allāh) just as a beggar does when seeking food.[2]

Note: This has (also) been narrated by Shaykh Ṭūsī in al-Majālis and al-Akhbār from Muḥammad and Zayd - the two sons of ʿAlī ibn al-Ḥusayn عليه السلام, from their father from al-Ḥusayn عليه السلام.[3]

HIS DUʿĀ WHEN HE LOOKED IN THE MIRROR

3. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام that whenever the Noble Prophet ﷺ looked in the mirror, he said:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَكْمَلَ خَلْقِي، وَأَحْسَنَ صُورَتِي، وَزَانَ مِنِّي مَاشَانَ مِنْ غَيْرِي، وَهَدَانِي لِلإِسْلاَمِ، وَمَنَّ عَلَيَّ بِالنُّــبُوَّةِ.

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[1] al-Daʿawāt: 47, al-Mustadrak 4:427

[2] ʿUddat al-Dāʿī: 196

[3] Amālī al-Ṭūsī 2:198 (It has not been narrated here from al-Ḥusain عليه السلام), Makārim al-Akhlāq: 267, Majmuʿat Warrām: 320

Praise be to Allāh who created me perfectly, and made handsome my face, and made graceful from me what he made disgraceful from others, and guided me to Islām, and blessed me with prophethood.[4]

4. From al-Shaykh Abī al-Fattuh in his Tafsīr: From al-Ṣādiq ﷺ who said: When the Holy Prophet ﷺ looked in the mirror he said:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَحْسَنَ خَلْقِي وَخُلْقِي، وَزَانَ مِنِّي مَاشَانَ مِنْ غَيْرِي.

Praise be to Allāh who made excellent my creation and my character, and made graceful from me what he made disgraceful from others.[5]

HIS DUʿĀ WHEN SITTING ON HIS MOUNT

5. In Āwali al-La'āli: About the Holy Prophet ﷺ: Whenever he sat on his mount as he departed for a journey, he would recite *takbīr* thrice then say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ. أَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هٰذَا الْبِرَّ وَالتَقْوىٰ وَمِنَ الْعَمَلِ مَا تَرْضىٰ. أَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَأَطْوِ عَنَّا بُعْدَهُ. أَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ.

Glory be to Allāh who has made this (animal) subservient to us and we would not be able to do it (ourselves) and surely to our Lord will we return. O Allāh! We ask that this journey be accompanied with goodness and piety and with actions that please You. O Allāh! Make this journey easy for us and let us cover its distance quickly. O Allāh! You are the Companion in the journey and the Guardian over the family. O Allāh! I seek refuge with You from the difficulties of the journey and from the

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[4] al-Jaʿfariyāt: 186

[5] Tafsīr Rūḥ al-Jinān 1:26, and al-Nūrī has mentioned it in al-Mustadrak 5:307

melancholy of being in a different place and from witnessing anything bad in the family and wealth.

And when he returned, he said:

آئِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

We return (home while) repenting, worshipping and praising our Lord.[6]

HIS DUʿĀ IN THE NIGHT WHILE TRAVELLING

6. In al-Āwali: From the Noble Prophet ﷺ: When he was traveling on a journey and night fell, he said:

أَرْضُ رَبِّي وَرَبُّكِ اللّٰهُ. أَعُوذُ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَأَعُوذُ بِاللّٰهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَوَالِدٍ وَمَا وَلَدَ.

O Earth! My Lord and your Lord is Allāh. I seek refuge from your evil and the evil of what is (living) on you and the evil of what walks upon you. And I seek refuge with Allāh from every lurking predator and from the snake and the scorpion and from the inhabitants of the place - from them and their young.[7]

HIS DUʿĀ WHEN HE WORE NEW CLOTHES

7. In al-Makārim: From the Holy Prophet ﷺ that when he wore new clothes he said:

أَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا يُوَارِي عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي النَّاسِ.

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[6] ʿAwāli al-Laʾāli 1:145, al-Mustadrak 8:137, Majmaʿ al-Bayān 9:41 – Sūrat al-Zukhruf, Biḥār al-Anwār 76:293

[7] ʿAwāli al-Laʾāli 1:156

Praise be to Allāh who clothed me with what covers my nakedness and with what I adorn myself among the people.[8]

Note: Mufid al-Dīn al-Ṭūsī has narrated something similar in al-Amālī from Abī Maṭar, and similarly it has been narrated in al-Biḥār (quoting) from al-Manāqib from Abī Maṭar.[9]

8. Also: When he ﷺ took off his clothes, he would take them off from his left side first; and it was his practice that when he wore new clothes he would praise Allāh and then call a poor beggar in order to give him his old clothes. Then he would say: "There is not a Muslim who clothes a (needy) Muslim with his worn clothes – and none clothes him but Allāh ﷻ – but that he is under the guardianship, protection and blessing of Allāh as long as the clothes are on the body of the needy person, whether he is alive or dead."[10]

9. Also: Whenever he ﷺ wore new clothes and stood up, and was about to leave (his house), he said:

أَللّٰهُمَّ بِكَ اسْتَتَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْـتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ. أَللّٰهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَائِي. أَللّٰهُمَّ اكْفِنِي مَا أَهَمَّنِي وَمَا لاَ أَهْـتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلاَ إِلٰهَ غَيْرُكَ. أَللّٰهُمَّ زَوِّدْنِي التَّقْوىٰ وَاغْفِرْ لِي ذَنْبِي وَوَجِّهْنِي لِلْخَيْرِ حَيْثُ مَا تَوَجَّهْتُ.

O Allāh! By You have I covered myself and to You have I turned and with You have I sought protection and upon You have I put my trust. O Allāh! You are my Reliance and You are my Hope. O Allāh! Suffice for me that which concerns me and that which I do not give importance to and what You know more about than me. Revered is the one who is close to You, exalted is Your Glory and there is no god other than You. O Allāh! Grant me the provisions of taqwa and forgive my sin and turn me towards good wherever I turn.

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[8] Makārim al-Akhlāq: 36, Da'āim al-Islām 2:157, Kashf al-Ghummah 1:164
[9] Amālī al-Ṭūsī 1:398, Biḥār al-Anwār 16:251
[10] Makārim al-Akhlāq: 36

Then he would proceed to what he needed to do.[11]

HIS DUʿĀ WHEN HE STOOD UP FROM WHERE HE WAS SITTING

10. From al-Ghazālī in al-Iḥyā’: When he would stand from where he was sitting he would say:

سُبْحَانَكَ أَللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Praise be to You O Allāh And by Your Glory! I Bear witness that there is no god but You. I seek repentance from You and I turn to You.[12]

HIS DUʿĀ WHEN ENTERING AND LEAVING THE MASJID

11. From al-Shaykh al-Ṭūsī in al-Majālis: Narrated from ʿAbdillāh ibn al-Ḥasan from his mother Fatimah bint al-Ḥusayn from her father from ʿAlī ؑ: Whenever the Holy Prophet ﷺ entered the masjid he would say:

أَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

O Allāh! Open for me the doors of Your Mercy.

And when he used to leave he would say:

أَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رِزْقِكَ.

O Allāh! Open for me the doors of Your Sustenance.[13]

12. From al-Tabari in the book al-Imāmah: Narrated from ʿAbdillāh ibn al-Ḥasan from Fatimah al-Sughra, from her father al-Ḥusayn, from Fatimah al-Kubra bint Rasulillah, peace be upon them all: When the Noble Prophet ﷺ entered the masjid, he would say:

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[11] Ibid.
[12] Iḥyā’ ʿUlūm al-Dīn 2:367
[13] Amālī al-Ṭūsī 2:209

بِسْمِ اللّٰهِ. أَللّٰهُمَّ صَلِّ عَلَـــى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْلِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

In the name of Allāh. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and forgive my sins and open for me the doors of Your Mercy.

And when he came out he would say:

بِسْمِ اللّٰهِ. أَللّٰهُمَّ صَلِّ عَلَـــى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْلِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

In the name of Allāh. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and forgive my sins and open for me the doors of Your Grace.[14]

HIS DUʿĀ WHEN HE RETIRED TO HIS BED

13. In al-Makārim: When he ﷺ retired to his bed, he would lie down on his right side and place his right hand under his right cheek, then he would say:

أَللّٰهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

O Allāh! Keep me safe from Your Wrath on the day when You resurrect Your servants.[15]

14. Also: He ﷺ had different types of supplications that he would recite when he laid down to sleep ... and when he was about to sleep he would say:

[14] Dalāʾil al-Imāmah: 7, Biḥār al-Anwār 83:23, al-Mustadrak 3:394

[15] Makārim al-Akhlāq: 38, al-Mustadrak 5:36

بِسْمِ اللّٰهِ أَمُوتُ وَ أَحْــيَا وَ إِلَــى اللّٰهِ الْمَصِيرُ. أَللّٰهُمَّ آمِنْ رَوْعَتِي وَ
اسْــتُرْ عَوْرَتِي وَ أَدِّ عَنِّي أَمَانَتِي.

In the name of Allāh do I die and live and to Allāh is the return. O Allāh! Dispel my fears and hide my faults and (help me to) return what has been entrusted to me.[16]

15. Also: He ﷺ used to recite *āyat al-Kursi* before sleeping, saying: Jibra'īl عليه السلام came to me and said: "O Muḥammad! Verily there is a mischievous jinn who deceives you in your sleep so you must recite the *āyat al-Kursi* (to ward off his evil)."[17]

HIS DUʿĀ WHEN THE TABLE-SPREAD IS LAID OUT

16. In al-Kāfī: Narrated from Aḥmad ibn al-Ḥasan al-Maythami who ascribed it to an infallible; he said: When the table-spread was laid out in front of the Holy Prophet ﷺ he said:

سُبْحَانَكَ أَللّٰهُمَّ مَا أَحْسَنَ مَا تَبْتَلِينَا، سُبْحَانَكَ مَا أَكْثَرَ مَا تُعْطِينَا، سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا. أَللّٰهُمَّ أَوْسِعْ عَلَيْنَا وَعَلَــى فُقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

Glory be to You O Allāh! How wonderful is that which You have tested us with. Glory be to You, how plentiful is that which You have given us. Glory be to You, how plentiful is that which You have bestowed on us. O Allāh! Increase for us (our sustenance) and for the poor believing men and women and (for the poor) Muslim men and women.[18]

17. In al-Makārim: When the table-spread was laid out in front of the Holy Prophet ﷺ he said:

[16] Makārim al-Akhlāq: 38
[17] Makārim al-Akhlāq: 38, al-Kāfī 2:536
[18] al-Kāfī 6:293

بِسْمِ اللّٰهِ. أَللّٰهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةَ الْجَنَّةِ.

In the name of Allāh. O Allāh! Make it an appreciated blessing by means of which the bounties of paradise are attained.[19]

HIS DUʿĀ WHEN HE TOUCHED THE FOOD

18. In al-Makārim: When he placed his hand on the food he said:

بِسْمِ اللّٰهِ، بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَعَلَيْكَ خَلْفُهُ.

In the name of Allāh, (O Allāh!) bless for us from what you have given us of sustenance and upon You do we rely for its replenishment.[20]

HIS DUʿĀ WHEN THE TABLE-SPREAD WAS PICKED UP

19. In al-Kāfī: Narrated from Ibrāhim ibn Mahzam from someone from Abī Jaʿfar عليه السلام who said: When the table-spread was picked up, the Holy Prophet ﷺ said:

أَللّٰهُمَّ أَكْثَرْتَ وَأَطَبْتَ وَبَارَكْتَ فَأَشْبَعْتَ وَأَرْوَيْتَ. أَلْحَمْدُ لِلّٰهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ.

O Allāh! You have increased Your bounties and made them good and blessed, thereby making us satiated and quenched. All praise be to Allāh, The One who nourishes and is not nourished.[21]

HIS DUʿĀ WHEN EATING AND DRINKING MILK

20. In al-Kāfī: Narrated from ʿAbdullāh ibn Sulaymān from Abī Jaʿfar عليه السلام who said: The Holy Prophet ﷺ would not eat any food nor drink any beverage but that he would say:

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[19] Makārim al-Akhlāq: 27
[20] Makārim al-Akhlāq: 27 and 143
[21] al-Kāfī 6:294, al-Maḥāsin: 436

أَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا بِهِ خَيْراً مِنْهُ.

O Allāh! Bless it for us and replenish it with that which is better.

...except when he drank milk, then he would say:

أَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

O Allāh! Bless it for us and increase it for us.[22]

Note: This has also been narrated by him and by al-Barqi with a different chain of narrators.[23]

21. In al-Iqbāl: Upon eating a morsel, the Noble Prophet ﷺ would say:

أَللّٰهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَأَسْقَيْتَ وَرَوَيْتَ. فَلَكَ الْحَمْدُ غَيْرُ مَكْفُورٍ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنـــى عَـــنْكَ.

O Allāh! Praise be to You. You have nourished and quenched and satisfied (us), so to You be praise - praise without ingratitude and without leave and without (seeking) independence from You.[24]

HIS DUʿĀ WHEN HE SAW FRESH FRUIT

22. From al-Ṣadūq in al-Majālis: Narrated from Wahab from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ؑ who said: When the Holy Prophet ﷺ saw fresh fruit, he would kiss it and place it on his eyes and mouth, then he would say:

أَللّٰهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهَا فِي عَافِيةٍ فَأَرِنَا آخِرَهَا فِي عَافِيةٍ

O Allāh! Just as You have shown us its beginning in well-being, show us its end in well-being.[25]

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[22] al-Kāfī 6:336, ʿUyūn Akhbār al-Riḍā 2:38
[23] al-Maḥāsin: 437
[24] Iqbāl al-Aʿmāl: 116
[25] Amālī al-Ṣadūq: 219

Note: al-Ṭabarsi has narrated this in al-Makārim without (the phrase) ‘and his mouth’ and (also) in the book of Ma’ādh al-Jawhari, narrated from Ibn Abī ‘Umayr from Abī ‘Abdillāh عليه السلام, there is a similar narration but without the first (phrase) ‘in well-being’.[26]

HIS DU‘Ā WHEN HE ENTERED THE WASHROOM

23. In al-Faqih: When the Holy Prophet ﷺ wanted to enter the washroom he said:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ الْخَبِيثِ الْمُخْبَثِ الشَّيْطَانِ،
أَللّٰهُمَّ أَمِطْ عَنِّي الْأَذىٰ وَأَعِذْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

O Allāh! I seek refuge with You from the filth of the impurity of the evil of the reviled Shaitan. O Allāh! Pull away from me all uncleanliness and protect me from the accursed Shaitan.

And when he sat to relieve himself he said:

أَللّٰهُمَّ أَذْهِبْ عَنِّي الْقَذىٰ وَالْأَذىٰ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

O Allāh! Remove from me the filth and impurity and make me from among the ones who purify themselves.

When he became affected with a looseness of bowels he said:

أَللّٰهُمَّ كَمَا أَطْعَمْتَنِيهِ طَيِّبًا فِي عَافِيَةٍ فَأَخْرِجْهُ مِنِّي خَبِيثًا فِي عَافِيَةٍ.

O Allāh! Just as You have fed me with its goodness in well-being, then take its filth out of me in well-being.

And when he ﷺ entered the toilet he would say:

أَلْحَمْدُ لِلّٰهِ الْحَافِظِ الْمُؤَدِّي.

Praise be to Allāh, The Protector and The Fulfiller (of needs).

[26] Makārim al-Akhlāq: 170

When he came out (from the toilet) he passed his hand over his stomach and said:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَخْرَجَ عَنِّي أَذَاهُ، وَأَبْقىٰ فِيَّ قُوَّتَهُ، فَيَالَهَا مِنْ نِعْمَةٍ لاَ يُقَدِّرُ الْقَادِرُونَ قَدْرَهَا.

Praise be to Allāh, the One who removed from me its filth and left in me its strength. What a (great) blessing it is – the real value of which cannot be fully appreciated by anyone.[27]

HIS DUʿĀ WHEN HE PASSED BY THE GRAVES

24. From Ibn Qūlawayh in al-Kāmil: In his narration from Muḥammad ibn Muslim from Abī Jaʿfar (ؑ) who said: I heard him say: When the Noble Prophet ﷺ passed by the graves of a group of believers he said:

أَلسَّلاَمُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لاَحِقُونَ.

Peace be unto you from the dwellings of the community of believers and we shall – if Allāh wills – be joining you.[28]

HIS DUʿĀ WHEN VISITING THE GRAVES

25. From Ibn Qūlawayh in al-Kāmil: In his narration from Safwān al-Jammāl who said: I heard Abā ʿAbdillāh (ؑ) saying: The Holy Prophet ﷺ used to come away from the people with some of his companions every Thursday evening and go to the graveyard of Baqi in Madīnah and say three times:

أَلسَّلاَمُ عَلَيكُمْ يَا أَهْلَ الدِّيَارِ.

Peace be unto you O people of the dwellings – and three times:

رَحِمَكُمُ اللّٰهُ.

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[27] al-Faqih 1:23 and 25

[28] Kāmil al-Ziyārāt: 322, al-Faqih 1:179

May Allāh have mercy on you.[29]

HIS DU'Ā IN THE EVENT OF SOMETHING PLEASING OR DISTRESSING COMING UPON HIM

26. In al-Kāfī: Narrated from al-Muthannā al-Ḥannāṭ from Abī 'Abdillāh ؑ who said: When something pleasing befell the Holy Prophet ﷺ he said:

أَلْحَمْدُ لِلّٰهِ عَلَىٰ هٰذِهِ النِّعْمَةِ.

Praise be to Allāh for this blessing.

And when something distressing befell him he said:

أَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ.

Praise be to Allāh in every situation.[30]

HIS DU'Ā WHEN HE SAW WHAT HE LIKED

27. In al-Makārim: From Amīr al-Mu'minīn ؑ who said: When the Noble Prophet ﷺ saw what he liked he said:

أَلْحَمْدُ لِلّٰهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Praise be to Allāh, the One who completes (and perfects) all that is good with His bounty.[31]

Note: This has also been mentioned by Shaykh Ṭūsī in al-Amālī - narrated by al-Farrā' from al-Riḍā from his fathers from 'Alī ؑ.[32]

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[29] Kāmil al-Ziyārāt: 320, Biḥār al-Anwār 102:296
[30] al-Kāfī 2:97, something similar to it is mentioned in al-Amālī al-Ṭūsī 1:49
[31] Makārim al-Akhlāq: 19
[32] Amālī al-Ṭūsī 1:49

HIS DHIKR WHEN HE HEARD THE *ADHĀN*

28. In al-Daʾāim: It has been narrated to us from ʿAlī ibn al-Ḥusayn عليهما السلام that when the Holy Prophet ﷺ heard the *ādhan*, he would repeat what the *mua'dhin* said, and when he said:

حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ.

Hurry to the prayer. Hurry to success. Hurry to the best of actions, he ﷺ said:

لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللّٰهِ.

There is no power and no might but by (the will of) Allāh.

And when the call to prayer was completed, he said:

أَللّٰهُمَّ رَبَّ هٰذِه الدَّعْوَةِ التَّامَةِ وَ الصَّلاَةِ الْقَائِمَةِ أَعْطِ مُحَمَّداً سُؤْلَهُ يَوْمَ الْقِيَامَةِ وَ بَلِّغْهُ الدَّرَجَةَ الْوَسِيلَةِ مِنَ الْجَنَّةِ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِه.

O Allāh! Lord of this perfect call and established prayer, grant Muḥammad his request on the day of Judgment, and raise his status to the means of reaching paradise and accept his intercession for his Ummah.[33]

HIS DHIKR AT THE END OF THE MAGHRIB PRAYER

29. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام that the Holy Prophet ﷺ used to recite (the following) in the third rakʿah of the Maghrib prayer:

﴿ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

[33] Daʾāim al-Islām 1:145, Fayḍ al-Qādir 5:143

'Our Lord! Make not our hearts deviate after You have guided us aright and bestow Your mercy on us, indeed You are the All-Munificent'.[34]

HIS DHIKR AND DU'Ā IN THE QUNUT OF THE WITR PRAYER

30. In al-Faqih: The Noble Prophet ﷺ used to seek forgiveness seventy times in the Wiṭr Prayer and then say seven times:

هٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ.

This is the position of the seeker of protection with You from the hellfire.[35]

31. Also: The Holy Prophet ﷺ used to say in the *qūnut* of the Wiṭr Prayer:

أَللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لاَ يُقْضىٰ عَلَيْكَ سُبْحَانَكَ رَبَّ الْبَيْتِ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أُؤْمِنُ بِكَ وَ أَتَوَكَّلُ عَلَيْكَ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِكَ يَا رَحِيمُ.

O Allāh! Guide me as those whom You have guided, and grant me well-being as those whom You have granted well-being, and take care of my affair as those whose affairs You have taken care of, and bless me in what You grant me, and protect me from the evil of what You have decreed, verily You decree and nothing is decreed upon You. Glory be to You O Lord of the House! I seek forgiveness from You and turn to You, and I seek refuge with You and rely on You, and there is no power or might but by Your will, O Most Merciful![36]

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[34] al-Ja'fariyāt: 41, Sūrat Āle 'Imrān (3): 8
[35] al-Faqih 1:489, Tafsīr al-'Ayyāshi 1:165 – Sūrat Āle 'Imrān (3)
[36] al-Faqih 1:487, Biḥār al-Anwār 87:205

HIS DUʿĀ WHEN OPENING THE FAST

32. In al-Kāfī: Narrated from al-Sakuni from Jaʿfar from his fore-fathers عليهم السلام: Whenever the Holy Prophet ﷺ opened his fast, he would say:

أَللّٰهُمَّ لَكَ صُمْنَا وَ عَلـىٰ رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا. ذَهَبَ الْظَمَأُ وَ ابْـتَلَّتِ الْعُرُوقُ وَ بَقِيَ الْأَجْرُ.

O Allāh! For You have we fasted, and with Your sustenance have we opened our fast, so accept it from us. The thirst has gone and the canals have become full and (only) the reward (for fasting) remains.[37]

Note: There are many traditions that are similar to this.[38]

HIS DUʿĀ AFTER THE PRAYER

33. In Majmu'at al-Shaheed, quoting from the book of Fadhl ibn Muḥammad al-Ash'ari: From Masma' from Abī Bakr al-Hadhramī from Abī Jaʿfar عليه السلام who said: When the Noble Prophet ﷺ had finished reciting the *shahadatayn* and the *salām,* he would sit down cross-legged and place his right hand on his head, then say:

بِسْمِ اللّٰهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمٰنُ الرَّحِيمُ صَلِّ عَلـىٰ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَذْهِبْ عَنِّي الْهَمَّ وَ الْحُزْنَ.

In the name of Allāh, there is no god but He, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allāh! Send You blessings on Muḥammad and the progeny of Muḥammad and take away from me all distress and sorrow.[39]

34. In al-Kāfī: Narrated from Muḥammad ibn al-Faraj who said: Abū Jaʿfar ibn al-Riḍā عليه السلام wrote to me: ... And when the Holy Prophet ﷺ had completed his prayer, he would say:

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[37] al-Kāfī 4:95, Tahdhīb al-Aḥkām 4:200, al-Faqih 2:106, Makārim al-Akhlāq: 27, al-Jaʿfariyāt: 60, Fayḍ al-Qādir 5:107

[38] Refer to Wasā'il al-Shīʿah 7:106

[39] al-Nūrī quotes it in al-Mustadrak 5:52

أَللّٰهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَإِسْرَافِي عَلىٰ أَمْرِي (نَفْسِي) وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَللّٰهُمَّ أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لاَ إِلٰهَ إِلاَّ أَنْتَ بِعِلْمِكَ الْغَيْبَ وَبِقُدْرَتِكَ عَلىٰ الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي فَأَحْيِنِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَالْعَلاَنِيَةِ، وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنىٰ. وَأَسْأَلُكَ نَعِيماً لاَيَنْفَدُ، وَقُرَّةَ عَيْنٍ لاَ يَنْقَطِعُ. وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ، وَبَرَكَةَ الْمَوْتِ بَعْدَ الْعَيْشِ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلىٰ وَجْهِكَ، وَشَوقاً إِلىٰ رُؤْيَتِكَ وَلِقَائِكَ، مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ. أَللّٰهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْدِيِّينَ. أَللّٰهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ، وَالثَّبَاتَ فِي الْأَمْرِ وَالرُّشْدَ. وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عَافِيَتِكَ، وَأَدَاءَ حَقِّكَ. وَأَسْأَلُكَ يَا رَبِّ قَلْباً سَلِيماً، وَلِسَاناً صَادِقاً، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَأَسْأَلُكَ خَيْرَ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، فَإِنَّكَ تَعْلَمُ وَلاَ نَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ.

O Allāh! Forgive me for my actions of the past and future, those done in secret and in the open; and my extravagance in my affairs and that which You are more aware of than me. O Allāh! You are The Beginning and The End, there is no god but You; by Your Knowledge of the unseen and by Your Power over all the creatures, if You know that life is better for me then make me live and if death is better for me cause me to die. O Allāh! I ask for the ability to fear You in private and in public, and to speak the truth in anger and happiness, and to be moderate in poverty and wealth; and I ask You for blessings that do not get diminished, and light of my

eyes that does not cease; and I ask You to make me pleased with what has been decreed, and grant me the blessing of death after life, and the ease of life after death, and the delight of witnessing Your presence, and the longing for seeing You and meeting You, without any difficult trials and misguiding temptations. O Allāh! Adorn us with the embellishment of faith and make us rightly guided guides. O Allāh! Guide us as those whom You have guided. O Allāh! I ask You for the will to follow the right way and remain steadfast, and I ask You to help me give thanks for Your bounties and the good health You have given me, and to fulfill my obligations to You. And I ask You, O Lord, for an untainted heart and a truthful tongue, and I seek forgiveness for what You know (of my faults), and I ask You for the best of what You know (to be good for me); and I seek refuge with You from the evil of what You know, for surely You know and we do not know, and You are the Knower of the unseen.[40]

HIS DUʿĀ AFTER THE NĀFILAH OF THE FAJR PRAYER

35. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ؑ that when the Holy Prophet ﷺ had prayed two rakʿahs before the morning prayer, he laid down on his right side and placed his right hand under his right cheek, then said:

إِسْتَمْسَكْتُ بِعُرْوَةِ اللّٰهِ الْوُثْقىٰ الَّتِي لاَ انْفِصَامَ لَهَا، وَاسْتَعْصَمْتُ بِحَبْلِ اللّٰهِ الْمَتِينِ. أَعُوذُ بِاللّٰهِ مِنْ فَوْرَةِ الْعَرَبِ وَالْعَجَمِ، وَأَعُوذُ بِاللّٰهِ مِنْ شَرِّ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ. تَوَكَّلْتُ عَلَى اللّٰهِ، طَلَبْتُ حَاجَتِي مِنَ اللّٰهِ، حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيلُ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ.

I have laid hold of the firmest handle of Allāh which shall not break off and I have clung to the strong rope of Allāh. I seek refuge with Allāh from the outbursts of the Arab and the non-Arab, and I seek refuge with Allāh from the evil of the devils from the man and jinn. I trust in Allāh. I seek the fulfillment of my needs from Allāh. Allāh is enough for me and

[40] al-Kāfī 2:548, Biḥār al-Anwār 86:2

He is the best Procurator, there is no power or might but by (the will of) Allāh the Sublime, the Mighty.[41]

HIS DUʿĀ AFTER THE FAJR PRAYER

36. From Mufid al-Dīn in al-Majālis: Narrated from Abī Barzah al-Aslami from his father who said: When the Noble Prophet ﷺ had offered the Fajr Prayer, he raised his voice until his companions could hear him, and said:

أَللّٰهُمَّ أَصْلِحْ لِي دِيْـــنِيَ الَّذِي جَعَلْتَهُ لِي عِصْمَةً. أَللّٰهُمَّ أَصْلِحْ لِي دُنْــيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي. أَللّٰهُمَّ أَصْلِحْ لِي آخِرَتِيَ الَّتِي جَعَلْتَ إِلَيْهَا مَرْجَعِي. أَللّٰهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ لاَ مَانِعَ لِمَا أَعْطَــيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

O Allāh! Set right for me the religion that You have made a safeguard for me [three times]. O Allāh! Set right for me this world that You have made me live in [three times]. O Allāh! Set right for me my hereafter that you have made my place of return [three times]. O Allāh! I seek refuge with Your pleasure from Your ire and I seek refuge with Your forgiveness from Your wrath [three times]. O Allāh! I seek refuge with You – nobody can deny to the one whom You have given, and nobody can give to the one whom You have denied, and nobody's efforts come to fruition without You.[42]

37. From al-Qutb in his Da'awāt: When the Holy Prophet ﷺ had offered the morning prayer he said:

[41] al-Jaʿfariyāt: 34, al-Mustadrak 5:106
[42] Amālī al-Ṭūsī 1:158, Biḥār al-Anwār 86: 134

أَللّٰهُمَّ مَتِّعْنِي بِسَمْعِي وَ بَصَرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ أَرِنِي ثَارِي مِنْ عَدُوِّي.

O Allāh! Grant me the use of my hearing and sight and let them stay with me till my death and show me the destruction of my enemies.[43]

HIS DHIKR AFTER THE FAJR PRAYER

38. From Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from Jaʿfar ibn Muḥammad from his father ﷺ, who said in a ḥadīth: When the Holy Prophet ﷺ had completed his morning prayer, he would (continue to) face the Qiblah until sunrise, invoking Allāh the Almighty ﷻ. At this time, ʿAlī ibn Abī Ṭālib ؑ would come forward and sit behind the Holy Prophet ﷺ and the people would come to seek permission to ask for their needs, and this is what the Prophet of Allāh ﷺ had instructed them to do.[44]

HIS DUʿĀ AFTER THE DHUHR PRAYER

39. From Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from al-Hādi from his fathers from Abī ʿAbdillāh from Amīr al-Muʾminīn ؑ from the Holy Prophet ﷺ: From among his supplications after the Dhuhr Prayer was:

لاَ إِلٰهَ إِلاَّ اللّٰهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلٰهَ إِلاَّ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّٰه رَبِّ الْعَالَمِينَ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَللّٰهُمَّ لاَ تَدَعْ لِي ذَنْباً إِلاَّ غَفَرْتَهُ، وَلاَ هَمّاً إِلاَّ فَرَّجْتَهُ، وَلاَ كَرْباً إِلاَّ كَشَفْتَهُ، وَلاَ سُقْماً إِلاَّ شَفَيْتَهُ، وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ، وَلاَ رِزْقاً إِلاَّ بَسَطْتَهُ، وَلاَ خَوْفاً إِلاَّ آمَنْتَهُ،

[43] al-Majlisi quotes it from Biḥār al-Anwār 86: 130
[44] Iqbāl al-Aʿmāl: 320, Biḥār al-Anwār 35:289

(وَلا دَيْـــناً إِلاَّ قَضَيْـــتَهُ) وَلاَ سُوءً إِلاَّ صَرَفْتَهُ، وَلاَ حَاجَةً هِيَ لَكَ رِضاً
وَلِي فِيهَا صَلاَحٌ إِلاَّ قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ.

There is no god But Allāh, the Great, the Clement. There is no god but Allāh, the Lord of the throne of Grace. All praise is for Allāh, the Lord of the worlds. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allāh! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe.[45]

HIS DUʿĀ IN HIS SUJUD (PROSTRATION)

40. In al-Biḥār: Narrated from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام that when the Noble Prophet ﷺ put his face (on the earth) for *sujud*, he would say:

أَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَــتُكَ أَرْجىٰ عِنْدِي مِنْ عَمَلِي،
فَاغْفِرْ لِي ذُنُوبِي يَا حَيّاً لاَ يَمُوتُ.

O Allāh! Your forgiveness is greater than my sins and I am more hopeful of Your mercy than of my actions, so forgive my sins O Living who never dies![46]

[45] We did not find it in al-Iqbāl but it has been narrated in Falāḥ al-Sāʾil: 171, al-Mustadrak 5:94

[46] Biḥār al-Anwār 86: 217

HIS DUʿĀ WHEN HE WANTED TO LEAVE (AFTER COMPLETING) HIS PRAYER

41. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام, that when the Holy Prophet ﷺ wanted to leave (after completing) the prayer, he passed his right hand over his forehead then said:

أَللّٰهُمَّ لَكَ الْحَمْدُ لاَ إِلٰهَ إِلاَّ أَنْتَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. أَللّٰهُمَّ اذْهِبْ عَنَّا الْهَمَّ وَالْحُزْنَ وَالْفِتَنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

O Allāh! For You is all praise, there is no god but You, Knower of the unseen and the seen. O Allāh! Take away from us all worry, sorrow and trials, both the open and the concealed.

And he said: There is not one from my Ummah who does this but that Allāh سبحانه وتعالى will give him what he has asked for.[47]

Note: Sayyid Ibn Ṭāwūs mentions a similar narration in his book Falāḥ al-Sā'il.[48]

HIS DUʿĀ AFTER THE PRAYER

42. In Kanz of al-Karājiki: Narrated from Anas who said: After the prayer, the Holy Prophet ﷺ would supplicate, saying:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَقَلْبٍ لاَ يَخْشَعُ وَنَفْسٍ لاَ تَشْبَعُ وَدُعَاءٍ لاَ يُسْمَعُ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هٰؤُلاَءِ الْأَرْبَعِ.

O Allāh! I seek refuge with You from the knowledge that does not benefit, and the heart that does not fear (You), and the soul that does not become satisfied, and the supplication that is not heard. O Allāh! I seek refuge with You from these four things.[49]

[47] al-Jaʿfariyāt: 40
[48] Falāḥ al-Sā'il: 187
[49] Kanz al-Fawā'id 1:385, Biḥār al-Anwār 86:18

HIS ṢALĀH AND DUʿĀ AT THE BEGINNING OF THE NEW YEAR

43. From Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from Muḥammad ibn al-Fudhayl al-Sayrafī who said: It was narrated to us from ʿAlī ibn Mūsā al-Riḍā from his father, from his grandfather, from his fathers ﷷ, who said: On the first day of Muḥarram, the Holy Prophet ﷺ would offer two rakʿahs after which he would raise his hands and supplicate thrice with the following supplication:

أَللّٰهُمَّ أَنْتَ الْإِلٰهُ الْقَدِيمُ، وَهٰذِهِ سَنَةٌ جَدِيدَةٌ، فَأَسْأَلُكَ فِيهَا الْعِصْمَةَ مِنَ الشَّيْطَانِ، وَالْقُوَّةَ عَلَى هٰذِهِ النَّفْسِ الْأَمَّارَةِ بِالسُّوءِ، وَالْإِشْتِغَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ، يَا كَرِيمُ، يَا ذَاالْجَلَالِ وَالْإِكْرَامِ، يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، يَا ذَخِيرَةَ مَنْ لاَ ذَخِيرَةَ لَهُ، يَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، يَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ، يَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، يَا كَنْزَ مَنْ لاَ كَنْزَ لَهُ، يَا حَسَنَ الْبَلاَءِ يَا عَظِيمَ الرَّجَاءِ، يَا عِزَّ الضُّعَفَاءِ، يَا مُنْقِذَ الْغَرْقَى، يَا مُنْجِيَ الْهَلْكَى، يَا مُنْعِمُ، يَا مُجْمِلُ، يَا مُفْضِلُ، يَا مُحْسِنُ، أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ، وَنُورُ النَّهَارِ، وَضَوْءُ الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوِيُّ الْمَاءِ، وحَفِيفُ الشَّجَرِ، يَا اللّٰهُ لاَ شَرِيكَ لَكَ. أَللّٰهُمَّ اجْعَلْنَا خَيْراً مِمَّا يَظُنُّونَ، وَاغْفِرْ لَنَا مَا لاَ يَعْلَمُونَ، حَسْبِيَ اللّٰهُ لاَ إِلٰهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، آمَنَّا بِهِ، كُلٌّ مِنْ عِنْدِ رَبِّنَا، وَمَا يَذَّكَّرُ إِلاَّ أُولُو الْأَلْبَابِ، رَبَّنَا لاَ تُزِغْ قُلُوبَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allāh! You are the Eternal Lord, and this is a new year, so I ask that You grant me protection from Shaitan, and control over this voluptuous self that incites towards evil, and being occupied in that which would bring me closer to You, O Most Kind! O Lord of Might and Majesty! O

Supporter of the one who has no supporter, O Protector of the one who has no protector, O Guardian of the one who has no guardian, O Helper of the one who has no helper, O Assister of the one who has no assister, O Reinforcement of the one who has no reinforcement, O Granter of gracious gifts, O Source of great hope, O Esteem of the weak, O Rescuer of the drowning, O Savior of the devastated, O Benefactor, O Beautifier, O Granter of excellence, O Bestower; You are the One to whom prostrate the darkness of night and the light of day, the brightness of the moon and rays of the sun, the sound of (gushing) water and the rustling of the trees; O Allāh! You have no partner. O Allāh! Make us the best of what they conjecture (about us) and forgive us that which they do not know (of our faults). Allāh is enough for me – there is no god but He; in Him do I trust and He is the Lord of the Exalted Throne. We believe in it - everything is from our Lord, and none takes admonition except those who possess intellect. Our Lord! Make not our hearts deviate and bestow Your mercy on us, indeed You are All-Munificent.[50]

HIS DUʿĀ ON THE NIGHT OF FIFTEENTH OF SHAʿBĀN

44. From Sayyid ibn Ṭāwūs in al-Iqbāl: Among the actions to be performed on the eve of the fifteenth of Shaʿbān are ... and the Holy Prophet ﷺ used to supplicate on this night and say:

أَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ، وَمِنَ الْيَقِينِ مَا يَهُونُ عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْيَا. أَللّٰهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلاَ تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلاَ مَبْلَغَ عِلْمِنَا، وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لاَ يَرْحَمُنَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

[50] Iqbāl al-Aʿmāl: 553

O Allāh! Grant us as much fear of You as would prevent us from Your disobedience, and as much obedience as would make us attain Your pleasure, and as much certainty as would make bearable for us the tribulations of this world. O Allāh! Grant us the use of our hearing, sight and strength in the life You have given us, and let it remain with us until we die, and avenge those who have oppressed us, and help us against those who have become our enemies, and do not keep tribulations for us in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not make sovereign upon us one who has no mercy on us, by Your Mercy O Most Merciful of mercifuls.[51]

45. In al-Iqbāl: In the narration from his grandfather Abī Jaʿfar al-Ṭūsī, from one of the Noble Prophet's wives who said: "On the night when the Prophet of Allāh ﷺ was with me, he gently withdrew from my bedcover (so as not to wake me) but I noticed it. I began feeling the jealousy that is felt by women and thought that he was in the room of another one of his wives but when I came upon him, he was like a garment that had fallen on the ground, prostrating, with the tip of his toes (placed on the ground), and saying:

أَصْبَحْتُ إِلَيْكَ فَقِيراً خَائِفاً مُسْتَجِيراً فَلاَ تُبَدِّلْ إِسْمِي وَلاَ تُغَيِّرْ جِسْمِي وَلاَ تَجْتَهِدْ بَلاَئِي وَاغْفِرْ لِي.

I come to You as a beggar, fearful, seeking refuge, so do not change my status, and do not alter my body, and do not make severe my tribulations, and forgive me.

Then he raised his head and then prostrated again and I heard him say:

سَجَدَ لَكَ سَوَادِي وَخَيَالِي وَآمنَ بِذٰلِكَ فُؤَادِي. هٰذِهِ يَدَايَ بِمَا جَنَيْتُ عَلَىٰ نَفْسِي، يَا عَظِيمُ تُرجىٰ لِكُلِّ عَظِيمٍ إِغْفِرْ لِي ذَنْبِيَ الْعَظِيمَ فَإِنَّهُ لاَ يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلاَّ الْعَظِيمُ.

[51] Ibid., 699-700

My body and mind have prostrated to You, and by this has my heart gained faith. These are my hands with which I have oppressed my soul, O Greatest upon whom is the greatest hope, forgive my greatest sin, for none forgives the greatest sin but the Greatest.

Then he raised his head and prostrated for the third time and I heard him say:

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ.

I seek refuge in Your forgiveness from Your chastisement, and I seek refuge in Your grace from Your punishment, and I seek refuge in You from You; You are as You have described Yourself and above what the speakers speak.

Then he raised his head and prostrated once more for the fourth time and said:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمٰوَاتُ وَالْأَرْضُ، وَقَشَعَتْ بِهِ الظُّلُمَاتُ، وَصَلُحَ بِهِ أَمْرُ الْأَوَّلِينَ وَالآخِرِينَ، أَنْ يَحِلَّ عَلَيَّ غَضَبُكَ أَوْ يَنْزِلَ عَلَيَّ سَخَطُكَ. أَعُوذُ مِنْ زَوَالِ نِعْمَتِكَ وَفَجْأَةِ نِقْمَتِكَ وَتَحْوِيلِ عَافِيَتِكَ وَجَمِيعِ سَخَطِكَ. لَكَ الْعُتْبَى فِيمَا اسْتَطَعْتُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ.

O Allāh! I seek refuge with the light of Your presence by which the heavens and the earth radiate, and by which the darkness dispels, and through which the affairs of the first and last improve; and (I seek refuge) from Your anger covering me and Your wrath coming upon me. I seek refuge from the reduction of Your bounties, and the suddenness of Your retribution, and the cessation of the well-being You have granted, and all

Your displeasure. You admonish me for what I have the ability to perform and there is no power or might but by Your will.

She continued: "When I saw this from him, I left him and proceeded towards home as a feeling of restlessness came upon me. Then the Holy Prophet ﷺ followed me and said: "Why are you uneasy?" I said: "I was with you O Prophet of Allāh." He said: "Do you know what night this is? This is the night of the middle of Shaʿbān. In it are the actions determined, and the sustenance divided, and the life spans fixed; and Allāh forgives all but the polytheist or the open enemy, or one who has severed ties with his close family, or the one who consumes intoxicants, or the one who insists on sinning, or the (frolicsome) poet or fortune-teller."[52]

Note: This has also been narrated in al-Iqbāl from his grandfather Abī Jaʿfar al-Ṭūsī from Ḥammād from Abān from Abī ʿAbdillāh عليه السلام in a ḥadīth similar to this one but in which the supplication differs completely from the supplication in this ḥadīth.[53] al-Zamakhshari also narrates this in al-Fāʾiq without mentioning the supplications.[54]

HIS DUʿĀ UPON SEEING THE NEW-MOON

46. From Shaykh Ṭūsī in al-Amālī: Narrated from Muḥammad ibn Hanafaiyya from ʿAlī عليه السلام who said: When the Holy Prophet ﷺ looked at the new-moon, he would raise his hands and say:

بِسْمِ اللّٰه، أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلاَمَةِ وَ الْإِسْلاَمِ رَبِّي وَرَبُّكَ اللّٰه.

In the name of Allāh. O Allāh! Make it come upon us with harmony and faith, peace and submission (to You). My Lord and your Lord is Allāh.[55]

Note: There are many similar narrations.[56]

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[52] Ibid., 702
[53] Ibid.
[54] We did not find it in al-Fāʾiq
[55] Amālī al-Ṭūsī 2:109

HIS DUʿĀ UPON SEEING THE NEW-MOON OF THE MONTH OF RAMADHĀN

47. From Sayyid ibn Ṭāwūs in the section on the actions to be performed in the month of Ramaḍān: From Muḥammad ibn Hanafiyya from Amīr al-Muʾminīn عليه السلام who said: When the Holy Prophet ﷺ saw the new-moon of the month of Ramaḍān, he turned his face towards the Qiblah and said:

أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيـــمَانِ وَالسَّلاَمَةِ وَالْإِسْلاَمِ، وَالْعَافِيَةِ الْمُجَلَّلَةِ، وَدِفَاعِ الْأَسْقَامِ، وَالْعَوْنِ عَلَـــى الصَّلاَةِ وَالصِّيَامِ وَتِلاَوَةِ الْقُرْآنِ. أَللّٰهُمَّ سَلِّمْـــنَا لِشَهْرِ رَمَضَانَ، وَتُسَلِّمْهُ مِنَّا، وَسَلِّمْنَا فِيهِ، حَتّٰى يَنْقَضِيَ عَنَّا شَهْرُ رَمَضَانَ وَقَدْ عَفَوْتَ عَنَّا وَغَفَرْتَ لَنَا وَرَحِمْتَنَا.

O Allāh! Make it come upon us with harmony and faith, peace and submission, well-being and protection from maladies, and help in prayer and fastingو and reciting the Qurʾān. O Allāh! Make us turn to the month of Ramaḍān and make it receive us, and make us submissive in it, until the month of Ramaḍān ends while You have pardoned and forgiven us and had mercy on us.[57]

HIS DAILY DHIKR

48. In al-Kāfī: Narrated from Abī al-Ḥasan al-Anbārī from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ used to praise Allāh three hundred and sixty times a day, the (same as the) number of canals in the body, saying:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ كَـــثِيراً عَلَـــى كُلِّ حَالٍ.

Many praises be to Allāh – Lord of the Universe - in all conditions.[58]

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[56] See Wasāʾil al-Shīʿah 7:233-235
[57] Iqbāl al-Aʿmāl: 17, al-Kāfī 4:70, al-Faqih 2:100, Tahdhīb al-Aḥkām 4:196
[58] al-Kāfī 2:503

49. Also: Narrated from Yaʿqub ibn Shuʿaib who said: I heard Abā ʿAbdillāh عليه السلام saying: The Noble Prophet ﷺ said: Verily there are three hundred and sixty canals in the human body, out of which a hundred and eighty are flowing and a hundred and eighty are stationary. If the flowing canal becomes stationary, it does not grow and it the stationary canal begins to flow, it does not grow. And the Holy Prophet ﷺ said:

أَلْحَمْدُ لِلّٰهِ كَثِيراً عَلَىٰ كُلِّ حَالٍ.

Many praises be to Allāh in all conditions.

...three hundred and sixty times when he woke up in the morning and (again) when night fell.[59]

50. From Shaykh Ṭūsī in al-Majālis and al-Akhbār: Narrated from Sariyya ibn Yaʿqub from his father, from al-Ṣādiq, from his fathers عليهم السلام in a ḥadīth: When the Holy Prophet ﷺ woke up in the morning, as the sun rose, he would say:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ كَثِيراً طَيِّباً عَلَىٰ كُلِّ حَالٍ.

Many good praises be to Allāh - Lord of the Universe, in all conditions.

And he would express his gratitude (to Him) three hundred and sixty times.[60]

HIS DHIKR IN THE MORNING AND EVENING

51. From al-Qutb al-Rāwandi: It is narrated that when ʿAlī ibn al-Ḥusayn عليه السلام was taken to Yazīd, he wanted to kill him so he made the Imām stand in front of him and spoke to him, trying to get a response that would give him an excuse to kill him. And the Imām عليه السلام would answer him, and while he spoke he had small prayer-beads[61] in his hand which he was turning with his fingers as he was speaking. So Yazīd said to him: "I am speaking to you and you are replying me while turning the prayer-beads

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[59] Ibid.

[60] Amālī al-Ṭūsī 2:210, Majmuʿat Warrām: 322, Biḥār al-Anwār 86:266 and 93:216

[61] What is commonly referred to as *Tasbiḥ* in Persian , Urdu etc. (Tr.)

in your hand with your fingers, so how is that permissible?” He عليه السلام said: “My father narrated to me from my grandfather that when he had finished praying the morning prayer he would not talk until he had taken his prayer-beads in his hand and said:

أَللّٰهُمَّ إِنِّي أَصْبَحْتُ أُسَبِّحُكَ وَأُمَجِّدُكَ وَأُحَمِّدُكَ وَأُهَلِّلُكَ بِعَدَدِ مَا أُدِيْرُ بِهِ سُبْحَتِي.

O Allāh! I start my day by praising and glorifying You as many times as I have turned my prayer-beads.

...and he would take the prayer-beads and start to turn them as he spoke whatever he wished to speak, other than reciting dhikr, and he said that turning the prayer-beads would be counted (as recitation of dhikr) and would act as a protection until he retired to his bed (at night) and when he retired to his bed, he would say something similar to what he had said (in the morning) and would place his prayer-beads under his pillow and it would thus be counted (as dhikr) from one time to another – so I did this to follow in the footsteps of my grandfather.” Yazīd said – repeating time and again: “None from among you do I address but that he replies me with that by which his success is seen,” and he withdrew from his intention to kill him and ordered that he be unshackled.[62]

Note: It is apparent from this narration that by ‘grandfather’ he meant the Holy Prophet ﷺ

HIS REMEDY FOR HEADACHE

52. In Tibb al-A’immah: From Aḥmad ibn Ziyād from Fadhālah from Ismāʿīl ibn Ziyād from Abī ʿAbdillāh عليه السلام who said: Whenever the Holy Prophet ﷺ was afflicted with sluggishness or a headache, he would extend his hands and recite Sūrah al-Fātiḥah and the *Muʿawwadhatayn*[63] and he would be relieved from that which afflicted him.[64]

[62] al-Daʿawāt:61, al-Mustadrak 5:124
[63] Sūrat al-Nās (114) and Sūrat al-Falaq (113). (Tr.)
[64] Tibb al-A’immah عليهم السلام: 39, Biḥār al-Anwār 7:95 and al-Ja’fariyyāt: 216

HIS SEEKING PROTECTION FROM FEVER AND OTHER AILMENTS

53. In Da'awāt al-Rāwandi: The Noble Prophet ﷺ would seek protection from fever and pains by saying:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

O Allāh! I seek refuge with You from the harm of a gushing blood-vessel and from the evil of the fire of hell.[65]

HIS INVOCATION FOR PROTECTION FROM FEVER

54. From Tibb al-A'immah: Narrated from ʿAmr Dhi Qurrah and Thaʿlabah al-Jammāl who said: We heard Amīr al-Mu'minīn عليه السلام saying: A severe fever came upon the Holy Prophet ﷺ so Jibra'īl came to him and recited the following invocation:

بِسْمِ اللّٰهِ أُرْقِيكَ، بِسْمِ اللّٰهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَاللّٰهُ شَافِيكَ، بِسْمِ اللّٰهِ خُذْهَا فَلْتُهَنِّيكَ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. وَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ، وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ، لَتَبَرَّأَنَّ بِإِذْنِ اللّٰهِ عَزَّوَجَلَّ.

In the name of Allāh - I invoke (for) you. In the name of Allāh - I cure you of every ailment that afflicts you and Allāh is your Healer. In the name of Allāh - take it as it brings you well-being. In the name of Allāh the Compassionate the Merciful. I swear by the setting of the stars. And that is indeed a mighty adjuration if you but knew. You will surely recover by the will of Allāh the Almighty.

Then the Prophet ﷺ stood up (cured) from that which had tied him down and he said: "O Jibra'īl! This is indeed a great invocation!" He replied: "It is from a treasure in the seven heavens."[66]

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[65] al-Daʿawāt: 208 and Biḥār al-Anwār 95:31

[66] Tibb al-A'immah عليهم السلام: 37, Biḥār al-Anwār 95:20, Qurb al-Isnād: 46, al-Kāfī 8:109

HIS INVOCATION FOR PROTECTION FROM MAGIC

55. In al-Biḥār: From Ibn ʿAbbās who said: Lubaid ibn Aʾsam cast a spell on the Prophet ﷺ and then put it in the well belonging to Banī Zurayq. So the Prophet ﷺ fell ill and while he was asleep two angels came to him, one sat next to his head while the other next to his legs and they informed him of this (magic) and said: "The spell is in the well of Dharwān, inside a spadix of a palm tree under a rock at the bottom of the well." The Prophet ﷺ woke up and sent ʿAlī عليه السلام, Zubayr and ʿAmmār (to remove the spell). They removed the water from the well and raised the rock and removed the spadix. In it were a few hairs of the Holy Prophet ﷺ along with some broken teeth from his comb, which had been tied in eleven knots with a needle. Then these two Sūrahs were revealed. The Holy Prophet ﷺ started reciting the two Sūrahs and with the recitation of each āyah, one of the knots opened up, and after all the knots were undone, the Prophet ﷺ looked like someone who had just had a huge burden lifted from him, and Jibraʾīl started saying:

بِسْمِ اللّٰهِ أُرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَعَيْنٍ وَاللّٰهُ يَشْفِيكَ.

In the name of Allāh I protect you from all things that harm you – from the jealous one and the evil eye – and may Allāh cure you.[67]

Note: The two Sūrahs referred to are the *Mu'awwadhatān* (Sūrah al-Falaq and al-Nās) as has been mentioned in other narrations.[68]

ANOTHER ONE OF HIS INVOCATIONS

56. In al-Biḥār from the Tafsīr of the Imām: The Prophet ﷺ placed his hand on the poisoned (meat of the) arm-bone and said:

بِسْمِ اللّٰهِ الشَّافِي، بِسْمِ اللّٰهِ الْكَافِي، بِسْمِ اللّٰهِ الْمُعَافِي، بِسْمِ اللّٰهِ الَّذِي لاَ يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

[67] Biḥār al-Anwār 95:129, Makārim al-Akhlāq: 413
[68] Biḥār al-Anwār 95:126, Tibb al-A'immah: 114, Majmaʿ al-Bayān 10:568, Daʾāim al-Islām 2:138

In the name of Allāh the Healer, in the name of Allāh the Sufficient, in the name of Allāh the Nourisher, in the name of Allāh with whose name nothing in the earth or heaven can cause (us) harm and He is All-hearing All-seeing.

Then he said: "Eat in the name of Allāh," and the Holy Prophet ﷺ ate and they all ate until they were satisfied, and it (the poisoned meat) did not harm them in the least.[69]

HIS DUʿĀ WHEN DISTRESSED OR TROUBLED

57. From Shaykh Ṭūsī in al-Amālī: Narrated from Zayd, from his fathers, from ʿAlī عليه السلام, who said: Whenever the Noble Prophet ﷺ was distressed or troubled he would recite the following duʿā:

يَا حَيُّ يَا قَيُّومُ، يَا حَيّاً لاَ يَمُوتُ، يَا حَيُّ لاَ إِلٰهَ إِلاَّ أَنْتَ، كَاشِفَ الْهَمِّ، مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ. أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لاَ إِلٰهَ إِلاَّ أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمٰوَاتِ وَالْأَرْضِ ذُو الْجَلاَلِ وَالْإِكْرَامِ، رَحْمٰنَ الدُّنْيَا وَالآخِرَةِ وَرَحِيمَهُمَا، رَبِّ ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

O Ever-living! O Ever-lasting! O Ever-living who never dies! O Ever-living there is no god but You. Remover of the troubles! Answerer of the calls of the desperate! I ask You, as all praise is due to You – there is no god but You – O Bestower of Favors! Originator of the heavens and the earth! Lord of Might and Glory! The Beneficent in this world and the next and the Merciful in them both! O Lord! Bless me with the mercy that would make me free from needing mercy from other than You, O Most Merciful of the mercifuls.

The Holy Prophet ﷺ said: "Whoever, from among the Muslims, recites this duʿā three times is guaranteed to get what he asks for except if it

[69] Biḥār al-Anwār 95:144, The Tafsīr attributed to Imam al-ʿAskari عليه السلام: 178

(what he asks for) is a sin or if he has broken off ties with his close relatives."[70]

HIS DUʿĀ FOR MEMORIZING THE HOLY QUR'ĀN

58. In Qurb al-Isnād: From Masʿadah ibn Sadaqah: I was told by Jaʿfar from his fathers ﷷ that the following was one of the supplications of the Holy Prophet ﷺ:

أَللّٰهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ مَا أَبْقَيْتَنِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَأَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَاجْعَلْنِي أَتْلُوهُ عَلَىٰ النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. أَللّٰهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي، وَاشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، وَأَطْلِقْ بِهِ لِسَانِي، وَاسْتَعْمِلْ بِهِ بَدَنِي، وَقَوِّنِي عَلَىٰ ذٰلِكَ، فَإِنَّهُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ.

O Allāh! Bless me with the ability to keep away from Your disobedience for the rest of my life; and grant me the ability to see the good in what pleases You, and make my heart memorize Your book as You have taught me; and enable me to recite it in the way that pleases You. O Allāh! Illuminate my sight by You book, and expand by it my chest, and gratify by it my heart, and make eloquent my speech by it, and make my body work by itو and strengthen me in this for surely there is no might and no power but (by) You.[71]

HIS COVERING

59. In al-Muhaj: The 'Hijāb' (covering) of the Holy Prophet ﷺ (i.e. the supplication for protection from enemies) was:

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[70] Amālī al-Ṭūsī 2:125

[71] Qurb al-Isnād:4, Biḥār al-Anwār 95:341

﴿ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْراً. وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوا عَلَىٰ أَدْبَارِهِمْ نُفُوراً ﴾ أَللّٰهُمَّ بِمَا وَارَتِ الْحُجُبُ مِنْ جَلاَلِكَ وَجَمَالِكَ، وَبِمَا أَطَافَ بِهِ الْعَرْشِ مِنْ بَهَاءِ كَمَالِكَ، وَبِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَبِمَا تُحِيطُ بِهِ قُدْرَتُكَ مِنْ مَلَكُوتِ سُلْطَانِكَ، يَا مَنْ لاَ رَادَّ لِأَمْرِهِ وَلاَ مُعَقِّبَ لِحُكْمِهِ، إِضْرِبْ بَيْنِي وَبَيْنَ أَعْدَائِي بِسِتْرِكَ الَّذِي لاَ تُفَرِّقُهُ الْعَوَاصِفُ مِنَ الرِّيَاحِ، وَلاَ تَقْطَعُهُ الْبَوَاتِرُ مِنَ الصِّفَاحِ، وَلاَ تَنْفُذُهُ عَوَامِلُ الرِّمَاحِ، حُلْ يَا شَدِيدَ الْبَطْشِ بَيْنِي وَبَيْنَ مَنْ يَرْمِينِي بِخَوَافِقِهِ، وَمَنْ تَسَرَّىٰ إِلَيَّ طَوَارِقُهُ، وَفَرِّجْ عَنِّي كُلَّ هَمٍّ وَغَمٍّ، يَا فَارِجَ هَمِّ يَعْقُوبَ فَرِّجْ عَنِّي، يَا كَاشِفَ ضُرِّ أَيُّوبَ إِكْشِفْ ضُرِّي، وَاغْلِبْ لِي مَنْ غَلَبَنِي، يَا غَالِباً غَيْرَ مَغْلُوبٍ. ﴿ وَرَدَّ اللّٰهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْراً وَكَفَىٰ اللّٰهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللّٰهُ قَوِيّاً عَزِيزاً ﴾ ﴿ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

'We have cast veils over their hearts lest they understand it and a heaviness in their ears'[72] *'And when you remember your Lord alone, in the Qur'ān, they turn their backs in aversion'*[73] *O Allāh! By that which your Might and Majesty have covered, and by that which have been engulfed by the perfection of your Sovereignty, and by the honor that comes forth from your Infinite Knowledge, and by that which is encompassed by your Dominion; O One whose command cannot be overruled and whose ruling cannot be overturned! Place between myself and my enemies a covering that cannot be removed even by strong winds, nor can it be cut by sharp blades, nor can spears pierce it. O One whose*

[72] Sūrat al-An'ām (6): 25
[73] Sūrat al-Isrā' (17): 46

Might is great! Guard me from the one who has taken aim at me with his arrows and the one who makes me the target of his strikes; and remove from me every sorrow and hardship. O remover of the sorrows of Ya'qub! Remove my sorrows; O Eliminator of the hardships of Ayyub! Eliminate my hardships; and defeat for me the one who has defeated me, O Defeater who cannot be defeated. 'And Allāh turned back the unbelievers in their rage; they did not obtain any advantage, and Allāh sufficed the believers in their fight and Allāh is Strong and Mighty'[74] 'Then We aided those who believed against their enemy and they became the ones who prevailed.'[75 and 76]

Addendum to this Section

1. In al-Manāqib: He صلى الله عليه وآله would neither stand nor sit but by the remembrance of Allāh.[77]

Note: This has also been narrated in Majmaʿ al-Bayān.[78]

2. In al-Kāfī: In his narration from Ibn Faḍdhāl from one of our companions from al-Riḍā عليه السلام, that he used to say to his companions: "Take up the weapon of the Prophets." It was asked: "And what is the weapon of the prophets?" He replied: "(It is) duʿā."[79]

3. In Da'awāt al-Rāwandi: He صلى الله عليه وآله would implore so much when supplicating until it looked like his cloak was about to fall off.[80]

4. In Kashf al-Ghummah: Aḥmad ibn Hamdun said in his 'Tadhkirah': Muḥammad ibn ʿAlī ibn al-Ḥusayn عليه السلام said: "We (the Ahl al-Bayt) supplicate to Allāh for that which we like, and if what we do not like happens instead, we do not go against what Allāh has preferred for us."[81]

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[74] Sūrat al-Aḥzāb (33): 25
[75] Sūrat al-Ṣaff (61): 14
[76] Muḥaj al-Daʿawāt: 296
[77] Manāqib Āle Abī Ṭālib 1:147
[78] Majmaʿ al-Bayān 2:554
[79] al-Kāfī 2:468
[80] al-Da'awāt: 22, Biḥār al-Anwār 93:339
[81] Kashf al-Ghummah 2:150,151

HIS DUʿĀ IN THE MORNING

5. In al-Kāfī: In his narration from al-Fadhl ibn Abī Qurrah from Abī ʿAbdillāh عليه السلام who said: Three sentences were recited by all the prophets, one after the other, from Adam عليه السلام until they came down to the Noble Prophet ﷺ. Every morning he would say:

أَللّٰهُمَّ إِنِّي أَسْأَلُكَ إِيــمَاناً تُبَاشِرُ بِهِ قَلْبِي، وَيَقيناً حَتَّىٰ أَعْلَمُ أَنَّهُ لاَ يُصِيبُنِي إِلاَّ مَا كَتَبْتَ لِي، وَرَضِّنِي بِمَا قَسَمْتَ لِي.

O Allāh! I ask You for faith which gives joy to my heart, and certitude so that I may know that nothing befalls me except that which You have destined for me, and make me pleased with that which you have apportioned for me.[82]

6. In al-Khisāl: The Holy Prophet ﷺ taught ʿAlī عليه السلام the duʿā which Jibra'īl brought from Allāh ﷻ and instructed the Prophet to recite in times of hardships and troubles:

يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، وَيَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، وَيَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، وَيَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، وَيَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ، وَيَا كَرِيــمَ الْعَفْوِ، وَيَا حَسَنَ الْبَلاَءِ، وَيَا عَظِيمَ الرَّجَاءِ، وَيَا عَوْنَ الضُّعَفَاءِ، وَيَا مُنْقِذَ الْغَرْقَىٰ، وَيَا مُنْجِيَ الْهَلْكَىٰ، يَا مُحْسِنُ، يَا مُجْمِلُ، يَا مُنْعِمُ، يَا مُفْضِلُ، أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيلِ، وَنُورُ النَّهَارِ وَضَوْءُ الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوِيُّ الْمَاءِ، وَحَفِيفُ الشَّجَرِ، يَا اللّٰهُ، يَا اللّٰهُ، يَا اللّٰهُ، أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ. ثُمَّ تَقُولُ: أَللّٰهُمَّ افْعَلْ بِي كَذَا وَكَذَا...

O Supporter of the one with no supporter! O Protector of the one with no protector! O Provider of the one with no provisions! O Helper of the

[82] al-Kāfī 2:524, Biḥār al-Anwār 86:289

one with no helper! O Hearer of the unheard appeal! O Munificent in forgiving! O One whose trials are good! O Giver of great hope! O Helper of the weak! O Rescuer of the drowning! O Savior of the devastated! O Beneficent! O Creator of beauty! O Granter of blessings! O Bestower of good! You are the One to whom prostrate the darkness of night, the light of day, the illumination of the moon, the rays of the sun, the sound of (running) water and the rattling of trees. O Allāh! O Allāh! O Allāh! You are One and have no partner.

Then you say: "O Allāh! Grant me such and such," and you will not stand up from where you are sitting but that your supplication will be answered if Allāh wills.[83]

HIS INVOCATION

7. In al-Muhaj: In his narration from Abī Baṣīr and Muḥammad ibn Muslim who said: Jaʿfar ibn Muḥammad al-Ṣādiq ﷷ narrated to us from his father, from his fathers, from Amīr al-Muʾminīn ʿAlī ibn Abī Ṭālib ؑ, who said: The Holy Prophet ﷺ would invoke (Allāh ﷻ) for (the safety of) al-Ḥasan and al-Ḥusayn ﷷ with this, and he would order his companions to recite it, and it is:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. أُعِيذُ نَفْسِي وَدِيــــنِي وَأَهْلِي وَمَالِي وَوُلْدِي وَخَوَاتِيمَ عَمَلِي وَمَا رَزَقَنِي رَبِّي وَخَوَّلَنِي بِعِزَّةِ اللّٰهِ وَعَظَمَةِ اللّٰهِ وَجَبَرُوتِ اللّٰهِ وَسُلْطَانِ اللّٰهِ وَرَحْمَةِ اللّٰهِ وَرَأْفَةِ اللّٰهِ وَغُفْرَانِ اللّٰهِ وَقُوَّةِ اللّٰهِ وَقُدْرَةِ اللّٰهِ وَبِآلاَءِ اللّٰهِ وَبِصُنْعِ اللّٰهِ وَبِأَرْكَانِ اللّٰهِ وَبِجَمْعِ اللّٰهِ عَزَّوَجَلَّ وَبِرَسُولِ اللّٰهِ (صَلَّىٰ اللّٰهُ عَلَيهِ وَآلِهِ) وَقُدْرَةِ اللّٰهِ عَلَـــىٰ مَايَشَاءُ، مِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ، وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ، وَمِنْ شَرِّ مَا دَبَّ فِي الْأَرْضِ، وَمِنْ شَرِّ

[83] al-Khisāl 2:510

مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَآءِ، وَمَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ، وَصَلَّىٰ اللّٰهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ.

In the name of Allāh the Beneficent the Merciful. I place myself, my religion, my family, my wealth, my children, the results of my actions and that which my Lord has bestowed on me, under the protection of the Respect, Grandeur, Majesty, Munificence, Mercy, Kindness, Forgiveness, Power, Might and Bounty of Allāh; By the support of Allāh ﷻ, the prophet of Allāh ﷺ and the Power of Allāh over whatever He wills, from the evil of the poisonous and non-poisonous creatures, from the evil of jinn and man, from the evil of that which moves on the earth, from the evil of that which comes out from it, from the evil that descends from the sky and ascends in it and from the evil of every creature that my Lord holds by its forelock, surely my Lord is on the straight path and He has power over all things; and there is no might and no power but that of Allāh the Sublime the Mighty – and blessings of Allāh be on our master Muḥammad and his progeny.[84]

HIS INVOCATION WHEN IN DIFFICULTY OR GREAT DISTRESS

8. In the book al-Mujtabā of Ibn Ṭāwūs: In his narration from Jābir who said: When something distressed the Holy Prophet ﷺ, or if the disbelievers troubled him very much, he clasped his hand and said: "Get restricted (then) get relieved." Then he faced the Qibla and raised his hands and said:

[84] Muḥaj al-Daʿawāt: 10

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ. أَللّٰهُمَّ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. أَللّٰهُمَّ كُفَّ بَأْسَ الَّذِينَ كَفَرُوا فَإِنَّكَ أَشَدُّ
بَأْساً وَأَشَدُّ تَنْكِيلاً.

In the name of Allāh the Beneficent, the Merciful. There is no might and no power but that of Allāh the Sublime, the Mighty. O Allāh! You alone do we worship and from You alone do we seek help. O Allāh! Restrain the evil of the disbelievers for surely You are the strongest in might and punishment.

... and by Allāh, before he opened his hand his problem would be solved.[85]

HIS DUʿĀ WHEN SOMETHING MADE HIM SAD

9. In al-Biḥār: In a ḥadīth from al-Ṣādiq ﷺ who said: Whenever something troubled the Holy Prophet ﷺ, he would recite the following duʿā – and they called it *duʿā al-faraj*:

أَللّٰهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لاَ تَنَامُ، وَاكْنُفْنِي بِرُكْنِكَ الَّذِي لاَ يُرَامُ،
وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ، وَلاَ أَهْلَكُ وَأَنْتَ رَجَائِي، فَكَمْ مِنْ نِعْمَةٍ
أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَهَا شُكْرِي، وَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ لَكَ بِهَا
صَبْرِي، فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي، وَيَا مَنْ قَلَّ عِنْدَ
بَلِيَّتِهِ صَبْرِي فَلَمْ يَخْذُلْنِي، وَيَا مَنْ رَآنِي عَلَىٰ الْخَطَايَا فَلَمْ
يَفْضَحْنِي، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ. أَللّٰهُمَّ أَعِنِّي
عَلَىٰ دِينِي بِالدُّنْيَا، وَعَلَىٰ الآخِرَةِ بِالتَّقْوَىٰ، وَاحْفَظْنِي فِيمَا

[85] al-Mujtabā: 2

غِبْتُ عَنْهُ، وَلاَ تَكِلْنِي إِلَـى نَفْسِي فِيمَا حَضَرْتُهُ، يَا مَنْ لاَ تَضُرُّهُ الذُّنُوبُ، وَلاَ تَنْقُصُهُ الْمَغْفِرَةُ، هَبْ لِي مَا لاَ يَنْقُصُكَ، وَاغْفِرْ لِي مَا لاَ يَضُرُّكَ، إِنَّكَ رَبٌّ وَهَّابٌ. أَسْأَلُكَ فَرَجاً قَرِيـباً، وَصَبْراً جَمِيلاً، وَرِزْقاً وَاسِعاً، وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلاَءِ، وَشُكْرَ الْعَافِيَةِ.

O Allāh! Protect me by Your watchfulness that does not become weary, guard me with Your support which cannot be defeated, have mercy on me by Your power over me, and do not destroy (me) while I rely on You. How many blessings have You bestowed upon me for which my gratitude has come up short, and how many trials have you tested me with where my patience for Your sake was inadequate? O One for whose blessings my gratitude has come up short but He has not deprived me! O One in whose trials my patience has been inadequate but He has not abandoned me! O One who has seen my mistakes but has not dishonored me! I ask You to send Your blessings on Muḥammad and the progeny of Muḥammad. O Allāh! Make this world a means for my religion, and piety a means for the hereafter. Protect me from that which is hidden from me and do not leave me on my own in the face of what is in front of me. O One who is not harmed by sins and does not lose anything by granting forgiveness! Grant me that from which You lose nothing and forgive me that which does not harm You! You are a Generous Lord. I ask You for a near deliverance, a graceful patience, abundant sustenance, well-being in the face of all trials and gratitude for all your blessings.[86]

HIS DUʿĀ WHEN HE SAW THE NEW MOON

10. In al-ʿUyūn: From Dārim ibn Qabīsah from ʿAlī ibn Mūsā al-Riḍā, from his fathers, from ʿAlī ﵇ who said: When the Prophet of Allāh ﷺ saw the new moon he would say:

[86] Biḥār al-Anwār 95:197

أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبَرُوتِ بِالتَّقْدِيرِ! رَبِّي وَرَبُّكَ اللّٰهُ. أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيـــمَانِ وَالسَّلَامَةِ وَالْإِحْسَانِ، وَكَمَا بَلَغْتَنَا أَوَّلَهُ فَبَلِّغْنَا آخِرَهُ، وَاجْعَلْهُ شَهْراً مُبَارَكاً تَمْحُو فِيهِ السَّيِّئَاتِ وَتَرْفَعُ لَنَا فِيهِ الدَّرَجَاتِ، يَا عَظِيمَ الْخَيْرَاتِ.

O Obedient creature - the untiring, fast-moving heavenly body that rotates by the Will of Allāh! My Lord and your Lord is Allāh. O Allāh! Make the new moon come upon us with tranquility and faith, and peace and goodness. As You have made us pass the beginning of it, make us pass the end of it. And make it a blessed month wherein You wipe off the evil deeds and elevate our status, O Great Bestower of goodly things.[87]

Note: A similar narration is in al-Mustadrak from al-Iqbāl.[88]

HIS DUʿĀ AT THE TIME OF THE NEW MOON OF RAJAB AND OTHER MONTHS

11. In al-Iqbāl: The duʿā for the new moon of Rajab as found in al-Daʿawāt: The Noble Prophet ﷺ used to say:

أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيـــمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللّٰهُ عَزَّوَجَلَّ.

O Allāh! Make it (the new moon) come upon us with tranquility and faith, and peace and submission (to Your will). My Lord and Your Lord is Allāh ﷻ.[89]

12. Also: It is narrated that when he ﷺ saw the new moon of the month of Rajab he said:

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[87] ʿUyūn Akhbār al-Riḍā 2:70
[88] al-Mustadrak 7:440, Iqbāl al-Aʿmāl: 17
[89] Iqbāl al-Aʿmāl: 627-628, Biḥār al-Anwār 98:376

أَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَلِّغْنَا شَهْرَ رَمَضَانَ، وأَعِنَّا عَلَى الصِّيَامِ وَالقِّيَامِ وَحِفْظِ اللِّسَانِ وَغَضِّ الْبَصَرِ، وَلاَ تَجْعَلْ حَظَّنَا مِنْهُ الْجُوْعَ وَالْعَطَشَ.

O Allāh! Bless us in Rajab and Shaʿbān and make us reach the month of Ramaḍān; and help us to fast and establish prayers and control the tongue and lower the gaze, and do not make our only share in it hunger and thirst.[90]

13. Also: It is narrated that when he ﷺ saw the new moon, he recited the *takbīr* (Allāh is the Greatest) thrice and the *tahlil* (There is no god but Allāh) thrice, then he said:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَذْهَبَ شَهْرَ كَذَا وَجَاءَ بِشَهْرِ كَذَا.

Praise be to Allāh who make such-and-such month to pass and brought such-and-such month.[91]

HIS DUʿĀ AFTER THE DHUHR PRAYER

14. In Falāḥ al-Sāʾil: In his narration from Muḥammad ibn Abī ʿAbdillāh ibn Muḥammad al-Tamīm, from Abī al-Ḥasan ʿAlī ibn Muḥammad, from his father, from his fathers, from Abī ʿAbdillāh, from Amīr al-Muʾminīn عليه السلام about the Holy Prophet ﷺ, he said: His duʿā after the Dhuhr prayer was:

لاَ إِلٰهَ إِلاَّ اللّٰهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلٰهَ إِلاَّ اللّٰهُ رَبُّ الْعَرْشِ الْكَرِيمِ. أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ، وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَللّٰهُمَّ لاَ تَدَعْ

[90] Iqbāl al-Aʿmāl: 628, Biḥār al-Anwār 98:376
[91] Ibid.

لِي ذَنْباً إِلاَّ غفرْتَهُ، وَلاَ هَمّاً إِلاَّ فرَّجْتَهُ، وَلاَ سُقْماً إِلاَّ شَفيْتَهُ، وَلاَ عَيْباً إِلاَّ سَترْتَهُ، وَلاَ رِزْقاً إِلاَّ بَسطْتَهُ، وَلاَ خوْفاً إِلاَّ آمَنْتَهُ، وَلاَ سُوءً إِلاَّ صَرَفْتَهُ، وَلاَ حَاجَةً هِيَ لَكَ رِضاً وَلِي صَلاَحٌ إِلاَّ قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ.

There is no god but Allāh, the Great, the Clement. There is no god but Allāh, the Lord of the throne of Grace. All praise is for Allāh, the Lord of the worlds. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allāh! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe.[92]

HIS DUʿĀ AFTER EVERY TWO RAK'AHS OF THE NĀFILAH OF DHUHR

15. In Falāḥ al-Sāʾil: In his narration from Fatimah bint al-Ḥasan, from her father al-Ḥasan ibn ʿAlī عليهما السلام who said: The Holy Prophet صلى الله عليه وآله used to recite this duʿā between every two rakʿahs of the *nāfilah* of Dhuhr:

أَللّٰهُمَّ أَنْتَ أَكْرَمُ مَأْتِيٍّ، وَأَكْرَمُ مَزُورٍ، وَخَيْرُ مَنْ طُلِبَتْ إِلَيْهِ الْحَاجَات، وَأَجْوَدُ مَنْ أَعْطى، وَأَرْحَمُ مَنِ اسْتَرْحَمَ، وَأَرْأَفُ مَنْ عَفَا، وَأَعَزُّ مَنِ اعْتُمِدَ عَلَيْهِ. أَللّٰهُمَّ بِي إِلَيْكَ فَاقَةٌ، ولِي إِلَيْكَ حَاجَاتٌ، وَلَكَ عِنْدِي طَلِبَاتٌ، مِنْ ذُنُوبٍ أَنَا بِهَا مُرْتَهَنٌ قَدْ أَوْقَرَتْ ظَهْرِي وَأَوْبَقَتْنِي، وَإِلاَّ

[92] Falāḥ al-Sāʾil: 171-172

تَرْحَمْنِي وَتَغْفِرْلِي أَكُنْ مِّنَ الْخَاسِرِينَ. أَللّٰهُمَّ اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ، فَصَلِّ عَلىٰ مُحَمَّدٍ وَآلِهِ، وَاغْفِرْلِي ذُنُوبِي كُلَّهَا قَدِيمَهَا وَحَدِيثَهَا سِرَّهَا وَعَلاَنِيَتَهَا، خَطَأَهَا وَعَمْدَهَا، صَغِيرَهَا وَكَبِيرَهَا، وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ وَأَنَا مُذْنِبُهُ، مَغْفِرَةً جَزْمًا، لاَ تُغَادِرُ ذَنْباً وَاحِداً، وَلاَ أَكْتَسِبُ بَعْدَهَا مُحَرَّماً أَبَداً، وَاقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ وَتَجَاوَزْلِي عَنِ الْكَبِيرِ مِنْ مَعْصِيَتِكَ، يَا عَظِيمُ إِنَّهُ لاَ يَغْفِرُ الْعَظِيمَ إِلاَّ الْعَظِيمُ، يَسْأَلُهُ مَنْ فِي السَّمٰوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ، يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ، صَلِّ عَلىٰ مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَاجَتِي، وَحَاجَتِي هِيَ فَكَاكُ رَقَبَتِي مِنَ النَّارِ، وَالْأَمَانُ مِنْ سَخَطِكَ، وَالْفَوْزُ بِرِضْوَانِكَ وَجَنَّتِكَ، وَصَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَامْنُنْ بِذٰلِكَ عَلَيَّ وَبِكُلِّ مَا فِيهِ صَلاَحِي. أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ أَنْ تُصَلِّي عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَلاَ تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ فِي الدُّنْيَا وَالآخِرَةِ إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ. أَللّٰهُمَّ وَاكْتُبْ لِي عِتْقاً مِنَ النَّارِ مَبْتُولاً، وَاجْعَلْنِي مِنَ الْمُنِيبِينَ إِلَيْكَ التَّابِعِينَ لِأَمْرِكَ، الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرْتَ وَجِلَتْ قُلُوبُهُمْ، وَالْمُسْتَكْمِلِينَ مَنَاسِكَهُمْ، وَالصَّابِرِينَ فِي الْبَلاَءِ، وَالشَّاكِرِينَ فِي الرَّخَاءِ، وَالْمُطِيعِينَ لِأَمْرِكَ فِيمَا أَمَرْتَهُمْ بِهِ، وَالْمُقِيمِينَ الصَّلاَةَ، وَالْمُؤْتِينَ الزَّكَاةَ، وَالْمُتَوَكِّلِينَ عَلَيْكَ. أَللّٰهُمَّ أَضْعِفْنِي يَا كَرِيمُ كَرَامَتَكَ وَأَجْزِلْ لِي عَطِيَّتَكَ وَالْفَضِيلَةَ لَدَيْكَ وَالرَّاحَةَ مِنْكَ، وَالوَّسِيلَةَ إِلَيْكَ وَالْمَنْزِلَةَ عِنْدَكَ مَا تَكْفِينِي بِهِ كُلَّ هَوْلٍ دُونَ الْجَنَّةِ وَتُظِلَّنِي فِي ظِلِّ

عَرْشكَ يَوْمَ لاَ ظِلَّ إلاَّ ظِلُّكَ، وَتُعَظِّمَ نُورِي، وَتُعْطِينِي كِتَابِي بِيَمِينِي، وَتُضْعِفَ حَسَنَاتِي، وَتَحْشُرَنِي فِي أَفْضَلِ الْوَافِدِينَ إِلَيْكَ مِنَ الْمُتَّقِينَ، وَتُسْكِنَنِي فِي عِلِّيِّينَ، وَاجْعَلْنِي مِمَّنْ تَنْظُرُ إِلَيْهِ بِوَجْهِكَ الْكَرِيمِ، وَتَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ، وَالْحِقْنِي بِعِبَادِكَ الصَّالِحِينَ. أَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ، وَاقْلِبْنِي بِذٰلِكَ كُلِّهِ مُفْلِحاً مُنْجِحاً قَدْ غَفَرْتَ لِي خَطَايَايَ وَذُنُوبِي كُلَّهَا، وَكَفَّرْتَ عَنِّي سَيِّئَاتِي، وَحَطَطْتَ عَنِّي وِزْرِي، شَفَّعْتَنِي فِي جَمِيعِ حَوَائِجِي فِي الدُّنْيَا وَالآخِرَةِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ. أَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ، وَلاَ تَخْلُطْ بِشَيْءٍ مِنْ عَمَلِي وَلاَ بِمَا تَقَرَّبْتُ بِهِ إِلَيْكَ رِيَاءً وَلاَ سُمْعَةً وَلاَ أَشَراً وَلاَ بَطَراً، وَاجْعَلْنِي مِنَ الْخَاشِعِينَ لَكَ. أَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ، وَاعْطِنِي السَّعَةَ فِي رِزْقِي، وَالصِّحَةَ فِي جِسْمِي، وَالْقُوَّةَ فِي بَدَنِي عَلَىٰ طَاعَتِكَ وَعِبَادَتِكَ، وَاعْطِنِي مِنْ رَحْمَتِكَ وَرِضْوَانِكَ وَعَافِيَتِكَ مَا تُسَلِّمُنِي بِهِ مِنْ كُلِّ بَلاَءِ الآخِرَةِ وَالدُّنْيَا، وَارْزُقْنِي الرَّهْبَةَ مِنْكَ، وَالرَّغْبَةَ إِلَيْكَ، وَالْخُشُوعَ لَكَ، وَالْوَقَارَ وَالْحَيَاءَ مِنْكَ، وَالتَّعْظِيمَ لِذِكْرِكَ، وَالتَّقْدِيسَ لِمَجْدِكَ أَيَّامَ حَيَاتِي حَتَّىٰ تَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ. أَللّٰهُمَّ وَأَسْأَلُكَ السَّعَةَ وَالدَّعَةَ، وَالأَمْنَ وَالْكِفَايَةَ، وَالسَّلاَمَةَ وَالصِّحَّةَ، وَالْقُنُوعَ وَالْعِصْمَةَ، وَالْهُدىٰ وَالرَّحْمَةَ، وَالْعَفْوَ وَالْعَافِيَةَ، وَالْيَقِينَ وَالْمَغْفِرَةَ، وَالشُّكْرَ وَالرِّضَا وَالصَّبْرَ، وَالْعِلْمَ وَالصِّدْقَ، وَالْبِرَّ وَالتَّقْوىٰ، وَالْحِلْمَ وَالتَّوَاضُعَ وَالْيُسْرَ وَالتَّوْفِيقَ. أَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ، وَاعْصِمْ بِذٰلِكَ أَهْلَ بَيْتِي

وَقُرُبَاتِي وَإِخْوَانِي فِيكَ وَمَنْ أَحْبَبْتُ وأَحَبَّنِي فِيكَ أَوْ وَلَّيْتُهُ وَوَلَدَنِي مِنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ. وَأَسْأَلُكَ يَا رَبِّ حُسْنَ الظَّنِّ بِكَ وَالصِّدْقَ فِي التَّوَكُّلِ عَلَيْكَ، وَأَعُوذُبِكَ يَا رَبِّ أَنْ تَبْتَلِيَنِي بِبَلِيَّةٍ تَحْمِلُنِي ضَرُورَتُهَا عَلَى التَّغَوُّثِ بِشَيْءٍ مِنْ مَعَاصِيكَ، وَأَعُوذُبِكَ يَا رَبِّ أَنْ أَكُونَ فِي حَالِ عُسْرٍ أَوْ يُسْرٍ أَظُنُّ أَنَّ مَعَاصِيكَ أَنْجَحُ فِي طَلِبَتِي مِنْ طَاعَتِكَ، وَأَعُوذُ بِكَ مِنْ تَكَلُّفِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً، وَمَا قَدَّرْتَ لِي مِنْ رِزْقٍ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآتِنِي بِهِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allāh! You are the most Noble One who is approached, the most Magnanimous who is visited, the best One from whom fulfillment of desires is sought, the most Generous in giving, the most Merciful of those who show mercy, the most Compassionate of those who forgive and the most Glorious of those who are relied upon. O Allāh! I am needy of You, I have desires that I wish You to fulfill and I have an obligation to You because of the sins that have broken my back and debased me, and if You don't have mercy on me and forgive me I will surely be from the losers. O Allāh! I rely on You and turn to You, so send Your blessings on Muḥammad and his progeny, and forgive all my sins, of past and present, (those done) in secret and in the open, by mistake or on purpose, small and great, and all the sins that I have performed and I am a perpetrator of – a forgiving that wipes off completely, not leaving a single sin; and after which I will never perform that which is prohibited. And accept my little good acts of worship while overlooking my great disobedience of Your commands. O Great One! None can forgive the great (sins) except the Great One. All those who are in the heavens and earth ask from Him; every moment He is in a state of Glory. O One who is in a state of Glory every day! Send blessings on Muḥammad and his progeny, and place my desire in Your Glory, and my desire is freedom from the fire of hell, safety from Your wrath and prosperity with Your pleasure and Your

paradise; and bless Muḥammad and the progeny of Muḥammad, and grant me by this whatever is good for me. I ask You by Your light that radiates in the darkness, that you bless Muḥammad and the progeny of Muḥammad and do not separate me from them in this world and the hereafter, indeed You have power over all things. O Allāh! Destine for me freedom from the fire of hell once and for all, and make me from among those who are repentant, those who follow your commandments, the humble ones whose hearts tremble with fear when You are mentioned, those who have completed their holy rites, the ones who are patient in the face of trials, the ones who are thankful when in comfort, the ones who obey Your commandments in whatever You command them, the ones who establish the prayer, pay the poor-rate and those who put their trust in You. O Allāh! Double for me, O Munificent, Your Munificence, and make abundant for me your blessings, virtues and comforts, and intermediaries to You and a status before You and make this enough for me in the face of all terrors; apart from paradise. And shade me with the shade of Your Power on the day when there will be no shade but Yours; and make my light bright, and give my book to me in my right hand, and multiply my good deeds, and raise me among the best groups of the pious ones, and make me stay among the lofty ones, and make me from those whom You look at with Your Graciousness, and take my soul while You are pleased with me and make me join Your good servants. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and transform me with success and prosperity, having forgiven all my mistakes and sins, and wiped off my evil deeds, and removed my burden, and having granted all my needs in this world and the hereafter, in comfort and health. O Allāh! Bless Muḥammad and his progeny and do not mix any of my actions, with which I sought to become close to You, with the intention of being seen or heard by people thereby becoming proud and arrogant, and make me from among those who are submissive to You. O Allāh! Bless Muḥammad and his progeny, and grant me abundance in my sustenance, and good health in my body, and physical strength with which I can worship and obey You; and bestow on me from Your Mercy, Pleasure and Well-Being, that which will keep me safe from all the trials of the hereafter and this world; and grant me fear of You, inclination towards You, submission to You, dignity and bashfulness from You, respect for Your remembrance, sanctity for Your Magnificence – all the

days of my life, until You take my soul while You are pleased with me. O Allāh! I ask you for abundance and equanimity, security and sufficiency, soundness and health, contentment and modesty, guidance and mercy, forgiveness and well-being, certitude and pardon, gratitude and pleasure and patience, knowledge and truth, goodness and piety, clemency and humility, ease and inspiration (to do good). O Allāh! Bless Muḥammad and his progeny, and protect, by this, my family, close relatives, my brothers in faith and the ones whom I love and who love me for Your sake, from all the believing men and women. And I ask You, my Lord, to make me think positively of You and for the ability to trust You entirely; and I seek protection with You from any trial you test me with which I am unable to bear and thus turn to sin; and I seek protection with You, my Lord, from ever –whether in difficulty or ease – thinking that sinning will be more beneficial for my cause than obeying You; and I seek protection with You from exceeding the limits with regards to the sustenance which You have not destined for me and the sustenance which You have destined for me; so send Your blessings on Muḥammad and his progeny and give me of it in ease and well-being, O Most Merciful of mercifuls.[93]

HIS DU'Ā AFTER THE FAJR PRAYER

16. In al-Faqih: The Holy Prophet ﷺ used to say after the Fajr prayer:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزَنِ، وَالعَجْزِ وَالْكَسْلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلْعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ، وَبَوَارِ الْأَيِّمِ وَالْغَفْلَةِ، وَالذِّلَّةِ وَالْقَسْوَةِ، وَالْعَيْلَةِ وَالْمَسْكَنَةِ. وَأَعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْــبَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ عَيْنٍ لاَ تَدْمَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ، وَمِنْ صَلاَةٍ لاَ تَنْفَعُ (تُرْفَعُ)، وَأَعُوذُ بِكَ مَنْ إِمْرَأَةٍ تُشَيِّبُنِي قَبْلَ أَوَانَ مَشِيبِي، وَأَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبّاً، وَأَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَاباً، وَأَعُوذُ بِكَ

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[93] Ibid., 138-1401

مِنْ صَاحِبِ خَدِيعَةٍ، إِنْ رَأىٰ حَسَنَةً دَفَنَهَا، وَإِنْ رَأىٰ سَيِّئَةً أَفْشَاهَا. أَللّٰهُمَّ لاَ تَجْعَلْ لِفَاجِرٍ عَلَيَّ (عِنْدِي) يَداً وَلاَ مِنَّةً.

O Allāh! I seek protection with You from grief and sorrow, weakness and laziness, miserliness and cowardice, turning away from the truth and idle talk of men, wasting time and negligence, vileness and cruelty, destitution and poverty. And I seek protection with You from the self that never gets satisfied, the heart that does not humble itself, the eye that does not shed tears, the supplication that is not heard, the prayer that does not benefit. And I seek protection with You from a woman who makes me old before my time, and I seek protection with You from a son who subjugates me, and I seek protection with You from wealth that is a torment for me, and I seek protection from the deceiver who conceals any good that he sees and propagates any evil that he sees. O Allāh! Do not let an insolent one ever do me a favor and do not make him expect anything from me.[94]

HIS DUʿĀ ON THE FIRST NIGHT OF RAMADHAN

17. In al-Mustadrak from al-Iqbāl: The Noble Prophet ﷺ would supplicate on the first night of the month of Ramaḍān with the following duʿā:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَكْرَمَنِي بِكَ أَيُّهَا الشَّهْرُ الْمُبَارَكُ، أَللّٰهُمَّ فَقَوِّنَا عَلىٰ صِيَامِنَا وَقِيَامِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلىٰ الْقَوْمِ الْكَافِرِينَ. أَللّٰهُمَّ أَنْتَ الْوَاحِدُ فَلاَ وَلَدَ لَكَ، وَأَنْتَ الصَّمَدُ فَلاَ شِبْهَ لَكَ، وَأَنْتَ الْعَزِيزُ فَلاَ يُعِزُّكَ شَيْءٌ، وَأَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ، وَأَنْتَ الْمَوْلىٰ وَأَنَا الْعَبْدُ، وَأَنْتَ الْغَفُورُ وَأَنَا الْمُذْنِبُ، وَأَنْتَ الرَّحِيمُ وَأَنَا الْمُخْطِئُ، وَأَنْتَ الْخَالِقُ وَأَنَا

94 al-Faqih 1:335, Biḥār al-Anwār 86:186

الْمَخْلُوقُ، وَأَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ. أَسْأَلُكَ بِرَحْمَتِكَ أَنْ تَغْفِرَلِي
وَتَرْحَمَنِي وَتَجَاوَزْ عَنِّي، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

All praise is for Allāh, the One who honored me by you O Blessed Month. O Allāh! Make us successful in our fasts and prayers, and keep us steadfast and help us against the disbelievers. O Allāh! You are the One and has no son; and You are the Unique whom none is similar to; and You are the Mighty and nothing makes You mighty. You are the Wealthy and I am the poor; You are the Master and I am the slave; You are the Forgiving and I am the sinner; You are the Merciful and I am at fault; You are the Creator and I am the creation; You are Living and I am dead; I beseech You, out of Your Mercy, to forgive me and have mercy on me and overlook my sins, surely You have power over all things.[95]

HIS DUʿĀ IN THE MORNING AND EVENING

18. In the Tafsīr of ʿAlī ibn Ibrāhim: In his narration from Hāshim ibn Sālim from Abī ʿAbdillāh ؑ, in the ḥadīth of Me'rāj: The Holy Prophet ﷺ said: "O Allāh! You have granted excellence to Your Prophets so grant it to me." So Allāh ﷻ said: "I give you two sentences from under My Throne:

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ وَلاَ مَنْجَأَ مِنْكَ إِلاَّ إِلَيْكَ.

'There is no power and no might but Allāh' and 'There is no security from You but with You'."

He ﷺ said: "The angels taught me what to say in the morning and evening:

أَللّٰهُمَّ إِنَّ ظُلْمِي أَصْبَحَ مُسْتَجِيراً بِعَفْوِكَ، وَذَنْبِي أَصْبَحَ مُسْتَجِيراً
بِمَغْفِرَتِكَ، وَذُلِّي أَصْبَحَ مُسْتَجِيراً بِعِزَّتِكَ، وَفَقْرِي أَصْبَحَ مُسْتَجِيراً بِغِنَاكَ،

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[95] al-Mustadrak 7:446, Biḥār al-Anwār 98:74, Iqbāl al-Aʿmāl: 63

وَوَجْهِي الْبَالِي الْفَانِي أَصْبَحَ مُسْتَجِيراً بِوَجْهِكَ الدَّائِمِ الْبَّاقِي الَّذِي لاَ يَفْنَى.

O Allāh! My oppression has sought refuge in Your Forgiveness, and my sin has sought refuge in Your Pardon, my lowliness has sought refuge with Your Greatness, my poverty has sought refuge in Your Wealth, my transient existence has sought refuge in Your Everlasting Existence that never perishes.

... and I say this in the evening also."[96]

HIS DUʿĀ AT SUNRISE

19. In Ibn Ṭāwūs's Muhāsabat al-Nafs, from the book of al-Rabī' from Muḥammad al-Mustakīn: In his narration from 'Abī Jaʿfar ﵇ who said: When the redness of the sun reached the peak of the mountain, tears would flow from the Holy Prophet's ﷺ eyes and he would say:

أَللَّهُمَّ أَمسىٰ ظُلْمِي مُسْتَجِيراً بِعَفْوِكَ، وَأَمْسَتْ ذُنُوبِي مُسْتَجِيراً بِمَغْفِرَتِكَ، وَأَمْسىٰ خَوْفِي مُسْتَجِيراً بِأَمْنِكَ، وَأَمْسىٰ ضَعْفِي مُسْتَجِيراً بِقُوَّتِكَ، وَأَمْسىٰ وَجْهِيَ الْبَالِيَ الْفَانِي مُسْتَجِيراً بِوَجْهِكَ الْدَائِمِ الْبَاقِي، أَلْبِسْنِي عَافِيَتَكَ، وَغَشِّنِي بِرَحْمَتِكَ، وَجَلِّلْنِي كَرَامَتَكَ، وَقِنِي شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَالْإِنْسِ يَا اللّٰهُ يَا رَحْمٰنُ يَا رَحِيمُ.

O Allāh! The day has come while my oppression has sought refuge in Your Forgiveness, and my sins have sought refuge in Your Pardon, my fear has sought refuge in Your Security, my weakness has sought refuge in Your Strength and my transient existence has sought refuge in Your Everlasting Existence. Grant me well-being, and cover me with Your Mercy, and honor me with Your Nobleness, and keep me safe from the

[96] Tafsīr al-Qummī 2:11, Biḥār al-Anwār 86:238 and 18:329

evil of Your creation, from the jinn and man. O Allāh! O Compassionate! O Merciful![97]

FROM HIS COMMON SUPPLICATIONS

20. In al-Biḥār, from Da'awāt al-Rāwandi: From the supplications of the Noble Prophet ﷺ was:

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يَهْتِكِ السِّتْرَ وَلَمْ يُؤَاخِذْ بِالْجَرِيرَةِ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوىٰ، وَمُنْتَهىٰ كُلِّ شَكْوىٰ، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَرِيمَ الصَّفْحِ، يَا عَظِيمَ الْمَنِّ، يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيِّدَاهُ، يَا أَمْلاَهُ، يَا غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللّٰهُ أَنْ لاَ تُشَوِّهَ خَلْقِي بِالنَّارِ، وَأَنْ تَقْضِيَ لِي حَوَائِجَ آخِرَتِي وَدُنْيَايَ، وَتَفْعَلْ بِي كَذَا وَكَذَا، وَتُصَلِّيَ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O One who reveals the beautiful (deeds) and conceals the ugly (actions)! O One who did not expose the secret and did not punish the offence! O Most Forgiving! O Best Excuser! O Great Pardoner! O One whose hands are open with mercy! O Hearer of all whisperings! O One to whom all complaints are made! O Most Excellent in forgiving! O Great Bestower of bounties! O Giver of blessings before they are deserved! O Lord! O Master! O Guardian! O Goal of (my) desires! I Beseech You, O Allāh! Not to disfigure me with the fire of hell, and to fulfill my desires of the hereafter and this world, and do such-and-such for me ... and send Your Blessings on Muḥammad and the progeny of Muḥammad.[98]

21. Shaykh al-Mufīd in al-Amālī: From Jābir al-Ju'fi, from Abī Jaʿfar Muḥammad ibn ʿAlī عليهما السلام, from Jābir ibn ʿAbdillāh Ansāri, from the

[97] Muḥāsabat al-Nafs: 30
[98] Biḥār al-Anwār 95:164

Prophet of Allāh ﷺ who said in a ḥadīth: Jibraʾīl said: "O Muḥammad! Say at all times:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Praise be to Allāh, Lord of the universe."[99]

22. In al-Muhaj: From the supplications of the Holy Prophet ﷺ is the *duʿā al-faraj*:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ يَا اللّٰهُ يَا اللّٰهُ يَا اللّٰهُ، يَا مَنْ عَلاَ فَقَهَرَ، وَيَا مَنَ بَطَنَ فَخَبَرَ، وَيَا مَنْ مَلَكَ فَقَدَرَ، وَيَا مَنْ عُبِدَ فَشَكَرَ، وَيَا مَنْ عُصِيَ فَغَفَرَ، يَا مَنْ لاَ يُحِيطُ بِهِ الْفِكَرُ، يَا مَنْ لاَ يُدْرِكُهُ بَصَرٌ، وَيَا مَنْ لاَ يَخْفىٰ عَلَيْهِ أَثَرٌ ، يَا عَالِيَ الْمَكَانِ، يَا شَدِيدَ الْأَرْكَانِ، يَا مُنْزِلَ الْقُرآنِ، يَا مُبَدِّلَ الزَّمَانِ، يَا قَابِلَ الْقُرْبَانِ، يَا نَيِّرَ الْبُرْهَانِ يَا عَظِيمَ الشَّأْنِ، يَا ذَا الْمَنِّ وَالْإِحْسَانِ، وَيَا ذَا الْعِزِّ وَالسُّلْطَانِ، يَا رَحِيمُ يَا رَحْمٰنُ، يَا رَبَّ الْأَرْبَابِ، يَا تَوَّابُ يَا وَهَّابُ، يَا مُعْتِقَ الرِّقَابِ، يَا مُنْشِئَ السَّحَابِ، يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ، يَا مُرَخِّصَ الْأَسْعَارِ، يَا مُنَـــزِّلَ الْأَمْطَارِ، يَا مُنْبِتَ الْأَشْجَارِ فِي الْأَرْضِ القِفَارِ، يَا مُخْرِجَ النَّبَاتِ، يَا مُحْيِيَ الْأَمْوَاتِ، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَاشِفَ الْكُرُبَاتِ، يَا مَنْ لاَ تَضْجُرُهُ الْأَصْوَاتُ، وَلاَ تُشَبَّهُ عَلَيْهِ اللُّغَاتُ، وَلاَ تَغْشَاهُ الظُّلُمَاتُ، يَا مُعْطِيَ السُّؤْلاَتِ، يَا وَلِيَّ الْحَسَنَاتِ، يَا دَافِعَ الْبَلِيَّاتِ، يَا قَابِلَ الصَّدَقَاتِ، يَا قَابِلَ التَّوْبَاتِ، يَا عَالِمَ الْخَفِيَّاتِ، يَا مُجِيبَ الدَّعْوَاتِ، يَا رَافِعَ

[99] Amālī al-Shaykh al-Mufīd: 347

الدَّرَجَاتِ، يَا قَاضِيَ الْحَاجَاتِ، يَا رَاحِمَ الْعَبَرَاتِ، يَا مُنْجِحَ الطَّلَبَاتِ، يَا مُنْزِلَ الْبَرَكَاتِ، يَا جَامِعَ الشَّتَاتِ، يَا رَادَّ مَا كَانَ فَاتَ، يَا جَمَالَ الْأَرْضِينَ وَالسَّمٰوَاتِ، يَا سَابِغَ النِّعَمِ، يَا كَاشِفَ الْأَلَمِ، يَا شَافِيَ السَّقَمِ، يَا مَعْدِنَ الْجُودِ وَالْكَرَمِ، يَا أَجْوَدَ الْأَجْوَدِينَ، يَا أَكْرَمَ الْأَكْرَمِينَ، يَا أَسْمَعَ السَّامِعِينَ، يَا أَبْصَرَ النَّاظِرِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، يَا أَقْرَبَ الْأَقْرَبِينَ، يَا إِلٰهَ الْعَالَمِينَ، يَا غِيَاثَ الْمُسْتَغِيثِينَ، يَا جَارَ الْمُسْتَجِيرِينَ، يَا مُتَجَاوِزاً عَنِ الْمُسِيئِينَ، يَا مَنْ لاَ يَعْجَلُ عَلَى الْخَاطِئِينَ، يَا فَكَّاكَ الْمَأْسُورِينَ، يَا مُفَرِّجَ غَمِّ الْمَغْمُومِينَ، يَا جَامِعَ الْمُتَفَرِّقِينَ، يَا مُدْرِكَ الْهَارِبِينَ، يَا غَايَةَ الطَّالِبِينَ، يَا صَاحِبَ كُلِّ غَرِيبٍ، يَا مُونِسَ كُلِّ وَحِيدٍ، يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ، يَا رَازِقَ الطِّفْلِ الصَّغِيرِ، يَا جَابِرَ الْعَظْمِ الْكَسِيرِ، يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ، يَا مَنْ لَهُ التَّدْبِيرُ وَإِلَيهِ التَّقْدِيرُ، يَا مَنِ الْعَسِيرُ عَلَيهِ سَهْلٌ يَسِيرٌ، يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ، يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، يَا خَالِقَ السَّمَاءِ وَالْقَمَرِ الْمُنِيرِ، يَا فَالِقَ الْإِصْبَاحِ، يَا مُرْسِلَ الرِّيَاحِ، يَا بَاعِثَ الْأَرْوَاحِ، يَا ذَا الْجُوْدِ وَالسَّمَاحِ، يَا مَنْ بِيَدِهِ كُلُّ مِفْتَاحٍ، يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، يَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، يَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، يَا عِزَّ مَنْ لاَ عِزَّ لَهُ، يَا كَنْزَ مَنْ لاَ كَنْزَ لَهُ، يَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، يَا عَوْنَ مَنْ لاَ عَوْنَ لَهُ، يَا رُكْنَ مَنْ لاَ رُكْنَ لَهُ، يَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ، يَا عَظِيمَ الْمَنِّ، يَا كَرِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ

اسْتِحْقَاقِهَا، يَا ذَا الْحُجَّةِ الْبَالِغَةِ، يَا ذَا الْمُلْكِ والْمَلَكُوتِ، يَا ذَا الْعِزِّ وَالْجَبَرُوتِ، يَا مَنْ هُوَ حَيٌّ لاَ يَمُوتُ. أَسْأَلُكَ بِعِلْمِكَ الْغُيُوبَ، وَبِمَعْرِفَتِكَ مَا فِي ضَمَائِرِ الْقُلُوبِ، وَبِكُلِّ اسْمٍ هُوَ لَكَ اصْطَفَيْتَهُ لِنَفْسِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، وَبِأَسْمَائِكَ الْحُسْنَىٰ كُلِّهَا حَتَّىٰ انْتَهىٰ إِلَىٰ اسْمِكَ الْعَظِيمِ الْأَعْظَمِ الَّذِي فَضَّلْتَهُ عَلَىٰ جَمِيعِ أَسْمَائِكَ. أَسْأَلُكَ بِهِ، أَسْأَلُكَ بِهِ، أَسْأَلُكَ بِهِ أَنْ تُصَلِّي عَلَىٰ مُحَمَّدٍ وآلِهِ، وَأَنْ تُيَسِّرَ لِي مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ، وَتُفَرِّجْ عَنِّي الْهَمَّ وَالْغَمَّ وَالْكَرْبَ، وَمَا ضَاقَ بِهِ صَدْرِي، وَعِيلَ بِهِ صَبْرِي، فَإِنَّهُ لاَ يَقْدِرُ عَلَىٰ فَرَجِي سِوَاكَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ، يَا أَهْلَ التَّقْوىٰ وَأَهْلَ الْمَغْفِرَةِ، يَا مَنْ لاَ يَكْشِفُ الْكَرْبَ غَيْرُهُ، وَلاَ يُجَلِّي الْحُزْنَ سِوَاهُ، وَلاَ يُفَرِّجْ عَنِّي إِلاَّ هُوَ، إِكْفِنِي شَرَّ نَفْسِي خَاصَّةً، وَشَرَّ النَّاسِ عَامَّةً، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، وَأَصْلِحْ أُمُورِي، وَاقْضِ لِي حَوَائِجِي، وَاجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَمَخْرَجاً، فَإِنَّكَ تَعْلَمُ وَلاَ أَعْلَمُ، وَتُقَدِّرُ وَلاَ أُقَدِّرُ، وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

In the name of Allāh, the Compassionate, the Merciful. O Allāh! I beseech You. O Allāh! O Allāh! O Allāh! O He who is exalted and dominates! O He who is hidden and aware! O He who is the master and exercises power! O He who is worshipped and rewards! O He who is disobeyed and forgives! O He who is not comprehended by thought! O He who is not perceived by vision! O He from whom no trace remains hidden! O Lofty placed! O Firm in support! O Revealer of the Qurʾān! O Shifter of time! O Accepter of sacrifices! O Clear in proof! O Excellent in

glory! O Possessor of graciousness and benevolence! O Possessor of might and force! O Merciful! O Compassionate! O Lord of lords! O Forgiver! O Bestower! O Remover of shackles! O Raiser of clouds! O He who replies whenever He is called! O Reducer of costs! O Sender of rain! O Grower of trees in barren land! O Bringer out of plants (from the ground)! O Giver of life to the dead! O He who annuls slips! O Remover of troubles! O He who does not get annoyed by the sounds (of those who call upon Him), nor are words ever indistinct for Him, nor does darkness cover Him. O Bestower of requests! O Sponsorer of good! O Repeller of adversities! O Accepter of charity! O Accepter of repentance! O Knower of the hidden! O Answerer of supplications! O Exalter in rank! O Provider of all needs! O Merciful on those who shed tears! O Fulfiller of entreaties! O Sender of blessings! O Gatherer of all scattered things! O He who brings back what has passed away! O Beautifier of the earth and the heavens! O Ample in blessings! O Remover of pain! O Healer of sickness! O Source of generosity and munificence! O Most Munificent of the munificent! O Most Generous of the generous! O Most Hearing of the hearers! O Most Seeing of the seers! O Most Merciful of the merciful! O Closest of the close! O Lord of the universe! O Helper of those who seek help! O Protector of those who seek protection! O Excuser of those who are at fault! O He who does not hurry in punishing the wrongdoers! O Freer of captives! O Reliever of sorrows of the sorrowful! O Gatherer of those who have separated! O One who watches over runaways! O Goal of the seekers! O Companion of every stranger! O Confidant of every lonely person! O Merciful to the old man! O Provider for the small child! O Setter of broken bones! O Safeguard of the fearful seeker of protection! O He who governs and determines! O He for whom the difficult is simple and easy! O He who is aware of all things! O He who has power over all things! O Creator of the heavens and the shining moon! O Cleaver of the dawn! O Sender of winds! O Dispatcher of the spirits! O He who possesses munificence and forbearance! O He in whose hands are all the keys! O Support for the one who has no support! O Protector of the one with no protector! O Provider of the one with no provisions! O Mighty for the one who has no might! O Treasure for the one who has no treasure! O Sanctuary for the one who has no sanctuary! O Helper of the one with no helper! O Foundation for the one with no foundation! O Provider of aid for the one with no aid! O Giver of great hope! O Munificent in

forgiving! O Best accepter of excuses! O Great pardoner! O One whose hands are open with mercy! O Giver of blessings before they are deserved! O Possessor of the indisputable proof! O Owner of the kingdom and sovereignty! O Possessor of might and power! O He who is living and will never die! I beseech You by Your knowledge of the unseen, and by Your understanding of what is in the depths of the hearts, and by every name that You have chosen for Yourself or have sent down in a book from among Your books or have hidden in Your unseen knowledge; and by all Your beautiful names until arriving at Your Most High and Lofty Name which You have exalted over all Your other names. I beseech You by it! I beseech You by it! I beseech You by it! That You send blessings on Muḥammad and the progeny of Muḥammad, and that You make easy for me that which I fear to be difficult, and that You relieve me of grief, sorrow and troubles, and whatever makes me distressed or weakens my patience, for surely there is none who has the power to relieve me other than You; and deal with me in a manner that befits You, O worthy of Fear and worthy of (granting) Pardon! O One other than whom none can resolve difficulties and none can remove sorrow, and none can deliver me but He! Save me from the evil of my self in particular and from the evil of people in general; and set right all my issues and set right all my matters, and fulfill my desires, and grant me an escape and a deliverance from my situation; for surely You know and I do not know, and You have power and I have no power, and You have power over all things – by Your Mercy O Most Merciful of mercifuls.[100]

23. Also in Muhaj al-Da'awāt: From Muḥammad ibn al-Ḥasan al-Saffār: In his narration from al-Ṣādiq عليه السلام who said: The Prophet of Allāh ﷺ used to supplicate in his duʿā:

أَللّٰهُمَّ اجْعَلْنِي صَبُوراً، وَاجْعَلْنِي شَكُوراً، وَاجْعَلْنِي فِي أَمَانِكَ.

O Allāh! Make me patient, and make me thankful, and keep me in Your protection.[101]

24. In al-Irshād of al-Daylami: He ﷺ would supplicate and say:

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[100] Muḥaj al-Daʿawāt: 90
[101] Ibid., 70

أَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَــتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُــنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِينِ مَا يُهَوِّنُ عَلَيْــنَا مِنْ مَصَائِبِ الدُّنْــيَا، وَمَتِّعْــنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَانْصُرْنَا عَلَــىٰ مَنْ عَادَانَا، وَلَا تَجْعَلِ الدُّنْــيَا أَكْبَرَ هَمِّنَا، وَلَا تُسَلِّطْ عَلَيْــنَا مَنْ لَا يَرْحَمُنَا. أَللّٰهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْــتَكَىٰ وَأَنْتَ الْمُسْتَعَانُ، وَفِيمَا عِنْدَكَ مِنَ الرَّغْبَةِ وَلَدَيْكَ غَايَةُ الطَّلِبَةِ. أَللّٰهُمَّ آمِنْ رَوْعَتِي وَاسْــتُرْ عَوْرَتِي. أَللّٰهُمَّ أَصْلِحْ دِينَــنَا الَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْــيَانَا الَّتِي فِيهَا مَعَاشُنَا، وَأَصْلِحْ آخِرَتَــنَا الَّتِي إِلَيْهَا مُنْقَــلَــبُنَا وَاجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لَنَا مِنْ كُلِّ سُوءٍ. أَللّٰهُمَّ إِنَّا نَسْأَلُكَ مُوْجِــبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، يَا مَوْضِعَ كُلِّ شَكْوَىٰ، وَشَاهِدَ كُلِّ نَجْوَىٰ، وَكَاشِفَ كُلِّ بَلْوَىٰ، فَإِنَّكَ تَرَىٰ وَلَا تُرَىٰ، وَأَنْتَ بِالْمَــنْظَرِ الْأَعَلَــىٰ. أَسْأَلُكَ الْجَنَّةَ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْخَيْرِ رِضْوَانَكَ وَالْجَنَّةَ، وَأَعُوذُ بِكَ مِنْ شَرِّ الشَّرِّ سَخَطِكَ وَالنَّارُ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، فَإِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ.

O Allāh apportion for us from Your fear that which would remove us from Your disobedience, and (apportion for us) from Your obedience that which would get us to paradise, and from certitude that which would ease the troubles of this world; and grant us the continued use of our hearing and sight, and help us against our enemies, and do not make this world our greatest concern, and do not give mastery over us to those who

have no mercy on us. O Allāh! All praise be to You. To You does the complainer refer and You are the Helper; You have what is desired and with You lies the end of all wishes. O Allāh! Calm my fear and hide my faults. O Allāh! Make right our religion which is the protection for our affairs, and make right our world for it is the place wherein we live, and make right our hereafter for it is our eventual destination; and make the life (in this world) more for us in every good, and make death a relief for us from every evil. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O One to whom all complain! O Witness of all secret communications! O Reliever of all troubles! Verily You see but cannot be seen, and You are in the highest viewpoint; I beg You for paradise and whatever brings me closer to it from words and actions, and I seek Your protection from the hellfire and whatever brings me closer to it from words and actions. O Allāh! I beseech You for the best of Your good pleasure and paradise, and I seek Your protection from the worst of Your wrath and the hellfire. O Allāh! I ask for the good that You know and seek protection from the evil that You know, for verily You are the knower of the unseen.[102]

25. In Jāmiʿ al-Akhbār: A supplication narrated from the Holy Prophet ﷺ:

أَللّٰهُمَّ إِنِّي أَعُوذُبِكَ مِنْ سُوءِ الْقَضَاءِ وَسُوءِ الْقَدَرِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ.

O Allāh! I seek Your protection from a bad fate and a bad destiny and a look that is harmful to my family, property and children.[103]

26. Also: From his ﷺ supplications:

[102] al-Irshād al-Daylamī: 82
[103] Jāmiʿ al-Akhbār: 132

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غِنىً يُطْغِينِي، وَفَقْرٍ يُنْسِينِي، وَهَوىً يُرْدِينِي،
وَعَمَلٍ يُخْزِينِي، وَجَارٍ يُؤْذِينِي.

O Allāh! I seek Your protection from wealth that causes me to transgress, and from poverty that makes me forget (Your bounties), and from the desire that ruins me, and from the action that disgraces me and from the neighbor who disturbs me.[104]

27. Also: From his ﷺ supplications:

أَللّٰهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ، آمِنِينَ بِوَعْدِكَ، آيِسِينَ مِنْ خَلْقِكَ، آنِسِينَ
بِكَ، مُسْتَوْحِشِينَ مِنْ غَيْرِكَ، رَاضِينَ بِقَضَائِكَ، صَابِرِينَ عَلَىٰ
بَلاَئِكَ، شَاكِرِينَ عَلَىٰ نِعْمَائِكَ، مُتَلَذِّذِينَ بِذِكْرِكَ، فَرِحِينَ بِكِتَابِكَ،
مُنَاجِينَ إِيَّاكَ آنَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ، مُسْتَعِدِّينَ لِلْمَوْتِ، مُشْتَاقِينَ
إِلَىٰ لِقَائِكَ، مُبْغِضِينَ لِلدُّنْيَا، مُحِبِّينَ لِلآخِرَةِ، وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ
رُسُلِكَ، وَلاَ تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ.

O Allāh! Make us occupied in following Your commandments, trust in Your promise, lose hope in Your creation, become close with You, feel repelled by other than You, are pleased with Your decree, patient with Your trials, thankful for Your blessings, enjoy Your remembrance, are happy with Your book, whisper to You in the darkness of the night and the light of day, are ready for death, crave for meeting with You, hate this world and love the hereafter; and grant us what You have promised us by Your prophets and do not disgrace us on the Day of Resurrection, surely You do not break Your promises.[105]

28. In al-Kāfī: In his narration from Aḥmad ibn Muḥammad ibn Khālid which he attributed to one of the infallibles who said: Jibraʾīl عليه السلام came

[104] Ibid.
[105] Ibid.

to the Noble Prophet ﷺ and said to him: "Your Lord says to you: If you wish to worship me in the day and night as I am worthy of being worshipped, then raise your hands to me and say:

أَللّٰهُمَّ لَكَ الْحَمْدُ حَمْداً خَالداً مَعَ خُلُودكَ، وَلَكَ الْحَمْدُ حَمْداً لاَ مُنْتَهىٰ لَهُ دُونَ علْمكَ، وَلَكَ الْحَمْدُ حَمْداً لاَ أَمَدَ لَهُ دُونَ مَشيَّتكَ، وَلَكَ الْحَمْدُ حَمْداً لاَ جَزَاءَ لقَائله إلاَّ رِضَاكَ. أَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَلَكَ الْمَنُّ كُلُّهُ، وَلَكَ الْفَخْرُ كُلُّهُ، وَلَكَ الْبَهَاءُ كُلُّهُ، وَلَكَ النُّوْرُ كُلُّهُ، وَلَكَ الْعِزَّةُ كُلُّهَا، وَلَكَ الْجَبَرُوتُ كُلُّهَا، وَلَكَ الْعَظَمَةُ كُلُّهَا، وَلَكَ الدُّنْيَا كُلُّهَا، وَلَكَ الآخرَةُ كُلُّهَا، وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَبيَدكَ الْخَيْرُ كُلُّهُ، وَإلَيْكَ يَرْجعُ الْأَمْرُ كُلُّهُ، عَلاَنيَّتُهُ وَسرُّهُ. أَللّٰهُمَّ لَكَ الْحَمْدُ حَمْداً أَبَداً، أَنْتَ حَسَنُ الْبَلاَءِ، جَليلُ الثَّنَاءِ، سَابِغُ النِّعْمَاءِ، عَدْلُ الْقَضَاءِ، جَزيلُ الْعَطَاءِ، حَسَنُ الآلاَءِ، إلٰهُ مَنْ في الْأَرْضِ وإلٰهُ مَنْ في السَّمَاءِ. أَللّٰهُمَّ لَكَ الْحَمْدُ في السَّبْعِ الشّدَاد، وَلَكَ الْحَمْدُ في الْأَرْضِ الْمهَاد، وَلَكَ الْحَمْدُ طَاقَةَ الْعبَاد، وَلَكَ الْحَمْدُ سَعَةَ الْبلاَد، وَلَكَ الْحَمْدُ في الْجبَالِ الْأَوْتَاد، وَلَكَ الْحَمْدُ في اللَّيْلِ إذَا يَغْشىٰ، وَلَكَ الْحَمْدُ في النَّهَارِ إذَا تَجلَّىٰ، وَلَكَ الْحَمْدُ في الآخرَة وَالْأُوْلىٰ، وَلَكَ الْحَمْدُ في الْمَثَاني وَالْقُرآن الْعَظيم. وَسُبْحَانَ اللّٰه وَبحَمْده وَالْأَرْضُ جَميعاً قَبْضَتُهُ يَوْمَ الْقيَامَة وَالسَّمٰوَاتُ مَطْويَّاتٌ بيَمينه، سُبْحَانَهُ وَتَعَالىٰ عَمَّا يُشْركُونَ، سُبْحَانَ اللّٰه وَبحَمْده، كُلُّ شَيْءٍ هَالكٌ إلاَّ وَجْهَهُ. سُبْحَانَكَ رَبَّنَا وَتَعَالَيْتَ وَتَبَارَكْتَ وَتَقَدَّسْتَ، خَلَقْتَ كُلَّ شَيْءٍ

بِقُدْرَتِكَ، وَقَهَرْتَ كُلَّ شَيْءٍ بِعِزَّتِكَ، وَعَلَوتَ فَوْقَ كُلِّ شَيْءٍ بِإِرْتِفَاعِكَ، وَغَلَبْتَ كُلَّ شَيْءٍ بِقُوَّتِكَ، وَابْتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَعِلْمِكَ، وَبَعَثْتَ الرُّسُلَ بِكُتُبِكَ، وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ، وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ، وَقَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ، لاَ إِلٰهَ إِلاَّ أَنْتَ، وَحْدَكَ لاَ شَرِيكَ لَكَ، لاَ نَعْبُدُ غَيْرَكَ، وَلاَ نَسْأَلُ إِلاَّ إِيَّاكَ، وَلاَ نَرْغَبُ إِلاَّ إِلَيْكَ، أَنْتَ مَوْضِعُ شَكْوَانَا، وَمُنْتَهى رَغْبَتِنَا، وَإِلٰهُنَا وَمَلِيكُنَا.

O Allāh! All praise be to You – praise which is eternal with Your Everlastingness. All praise be to You – praise that is unending but by Your knowledge. All praise be to You – praise that has no limit in duration but by Your will. All praise be to You – praise that gives no reward to its utterer apart from Your pleasure. O Allāh! All praise is for You, and all graciousness is from You, and all pride is Yours, and all magnificence is Yours, and all light is Yours, and all respect is Yours, and all power is Yours, and all might is Yours, and the whole world is Yours, and the whole hereafter is Yours, and all the nights and days are Yours, and all creation is Yours, and in Your hand is all good, and to You return all affairs, open or secret. O Allāh! All praise is for You – an everlasting praise. You are the Best Tester, the Most Praiseworthy, Ample in blessings, Just in passing decrees, Most Generous in giving, the Best Bestower of bounties, Lord of all who are in the earth, and Lord of all in the heavens. O Allāh! All praise is for You in the seven years of hardship, and for You is all praise in the wide expanse of the earth, and all praise is for You as much as the ability of the servants, and all praise is for You up to the limits of the land, and all praise is for You in the mountains that act as pegs, and all praise is for You in the night when it draws a veil, and all praise is for You in the day when it shines in brightness, and all praise is for You in the hereafter and the former, and all praise is for You in the Seven Oft-repeated Verses and the Glorious Qur'ān. Glory and praise be to Allāh; and the whole earth will be in His grip on the Day of Resurrection and the heavens will be rolled up in His right hand. Glory be to Him, and far is He above the partners they ascribe to Him; Glory

and praise be to Allāh, all things will perish except He. Glory be to You our Lord, the Sublime, the Divine, the Holy; You created everything with Your power, and You overpower everything by Your might, and You have risen above everything with Your exaltedness, and You have conquered everything with Your strength, and You originated everything with Your wisdom and knowledge, and You sent the prophets with Your books, and You guided the righteous with Your permission, and You helped the believers with Your divine succor, and You ruled over the creation with Your sovereignty. There is no god but You - alone without any partner; we do not worship anyone other than You, and we do not ask anyone but You, and we do not desire anything but closeness to You. You are the One to whom we complain, and You are the goal of our desires, and our Lord and our Master."[106]

29. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ؑ who said: When the tablecloth was laid in front of the Holy Prophet ﷺ he would say:

أَللّٰهُمَّ اجْعَلْهَا نِعْمَةً مَحْصُورَةً مَشْكُورَةً مَوْصُولَةً بِالْجَنَّةِ.

O Allāh! Make it a blessing that is limited, appreciated and linked to paradise.[107]

30. In ʿAwārif al-Maʾārif: From al-ʾIrbās ibn Sāriyah who said: The Holy Prophet ﷺ used to supplicate:

أَللّٰهُمَّ اجْعَلْ حُبَّكَ أَحَبُّ إِلَـيَّ مِنْ نَفْسِي وَسَمْعِي وَبَصَرِي وَأَهْلِي وَمَالِي وَمِنَ الْمَاءِ الْبَارِدِ.

O Allāh! Make Your love more beloved to me than my self, my hearing, my sight, my family, my wealth and cool water.[108]

31. In al-Faqih: The Holy Prophet ﷺ used to say in his duʿā:

[106] al-Kāfī 2:571
[107] al-Jaʿfariyāt: 216
[108] ʿAwārif al-Maʿārif: 454

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رِباً، وَمِنْ مَالٍ يَكُونُ عَلَيَّ ضِيَاعاً، وَمِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيبَتِي، وَمِنْ خَلِيلٍ مَاكِرٍ عَيْنَاهُ تَرَانِي وَقَلْبُهُ يَرْعَانِي، إِنْ رَأَىٰ خَيْراً دَفَنَهُ، وَإِنْ رَأَىٰ شَرّاً أَذَاعَهُ، وَأَعُوذُ بِكَ مِنْ وَجْعِ الْبَطْنِ.

O Allāh! I seek Your protection from a son who subjugates me, and from wealth that is the cause of my ruin, and from the wife who makes me old before my time, and from the conspiring friend whose eyes see me but his heart envies me - if he sees any good (action from me) he conceals it and if he sees any bad he spreads it; and I seek Your protection from the pain of the stomach.[109]

Note: al-Ṭabarsi has also narrated this in al-Makārim.[110]

32. In al-Muhaj: From the supplications of the Noble Prophet ﷺ:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ، أَوْ أَضِلَّ فِي هُدَاكَ، أَوْ أَذِلَّ فِي عِزِّكَ، أَوْ أُضَامَ فِي سُلْطَانِكَ، أَوْ أُضْطَهِدَ وَالْأَمْرُ إِلَيْكَ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُوراً، أَوْ أَغْشَىٰ فُجُوراً، أَوْ أَكُونَ بِكَ مَغْرُوراً.

O Allāh! I seek Your protection from becoming poor in Your Wealth, or going astray in Your Guidance, or becoming abased in Your Exaltedness, or getting treated unjustly in Your Dominion, or being persecuted while all affairs return to You. O Allāh! I seek Your protection from speaking lies, or being immoral, or being arrogant in front of You.[111]

[109] al-Faqih 3:558
[110] Makārim al-Akhlāq: 203
[111] Muḥaj al-Daʿawāt: 102

HIS VEIL

33. In al-Biḥār from al-Kharā'ij: It is narrated that the Holy Prophet ﷺ used to pray in front of the *Ḥajr al-Aswad*, facing the Ka'bah and facing Bayt al-Maqdis; and he would not be seen until he had completed his prayer, and would be veiled by the verse:

﴿ وَإِذَا قَرَأْتَ الْقُرَآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَاباً مَسْتُوراً ﴾

And when you recite the Qur'ān we place between you and those who do not believe a hidden barrier[112] and the verse:

﴿ أُوْلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ ﴾

These are they on whose hearts Allāh has set a seal[113] and the verse:

﴿ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْراً ﴾

And We have put coverings on their hearts and deafness in their ears lest they understand[114] and:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً ﴾

Have you then considered him who takes his lowly desire for his god, Allāh has left him astray having knowledge and has set a seal on his hearing and his heart and has put a cover on his sight.[115] [116]

Note: It is apparent that the supplications that have been narrated from the Holy Prophet ﷺ are numerous and quoting them all would not fit

[112] Sūrat al-Isrā' (17): 45
[113] Sūrat al-Naḥl (16): 108, Sūrat Muḥammad (47):16
[114] Sūrat al-Isrā' (17): 46
[115] Sūrat al-Jāthiyah (45): 23
[116] Biḥār al-Anwār 95:218

in with the goals of this book, so whoever wishes can refer to the sources. He ﷺ has a long duʿā which he used to recite between the compulsory and *nāfilah* prayers of Fajr, so whoever wants can refer to the book ʿAwārif al-Ma'ārif.[117]

He ﷺ also has supplications that he used to recite in the nights of the month of Ramaḍān which al-Kafʿami has mentioned in his book al-Balad al-Amīn[118] as has ʿAllāmah Majlisi in al-Biḥār.[119]

34. In al-Khisāl: In his narration from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet ﷺ would seek protection from six things every day: From doubt, polytheism, disdain, anger, trespass and jealousy.[120]

35. In al-Iqbāl: From Jaʿfar ibn Bābawayh, may Allāh be pleased with him, in the book Thawāb al-A'māl, in his narration from the Holy Prophet ﷺ, he says: When the Noble Prophet ﷺ was mentioning the merits of the month of Shaʿbān to his companions, he said: "It is a blessed month and it is my month."[121]

36. Also: From al-Ṣādiq عليه السلام who said: My father narrated to me from his father, from his grandfather عليهم السلام who said: The Prophet of Allāh ﷺ said: "Shaʿbān is my month and Ramaḍān is the month of Allāh عزّ وجلّ."[122]

37. Also: In his narration from ʿAbbās ibn Mujāhid from his father who said: ʿAlī ibn al-Ḥusayn عليهما السلام used to recite the following at noon every day in the month of Shaʿbān and on the eve of the fifteenth of the month; and he would send salutations on the Holy Prophet ﷺ thus:

أَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، شَجَرَةِ النُّبُوَّةِ وَمَوْضِعِ الرِّسَالَةِ ... وَهٰذَا شَهْرُ نَبِيِّكَ سَيِّدِ رُسُلِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ، شَعْبَانُ

117 ʿAwārif al-Maʿārif: 344
118 al-Balad al-Amīn: 195
119 Biḥār al-Anwār 98:74
120 al-Khisāl: 329, Biḥār al-Anwār 72:191
121 Iqbāl al-Aʿmāl: 684
122 Ibid., 684-685

الَّذِي حَفَفْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ، الَّذِي كَانَ رَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ يَدْأَبُ فِي صِيَامِهِ وَقِيَامِهِ فِي لَيَالِيهِ وَأَيَّامِهِ بُخُوعاً لَكَ فِي إِكْرَامِهِ وَإِعْظَامِهِ إِلَى مَحَلِّ حِمَامِهِ. أَللّٰهُمَّ فَأَعِنَّا عَلَى الْإِسْتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ لَدَيْهِ...

O Allāh! Bless Muḥammad and the progeny of Muḥammad, the evergreen tree of prophethood, the destination of the Divine Message ... and this is the month of Your prophet, master of Your messengers, salutations be upon him and his progeny - Shaʿbān, (the month) that You have surrounded with mercy and pleasure; the month in which Your messenger would be untiring in his fasting and prayers, in its nights and days, subjugating himself in front of You in his glorification and extolment until he passed away. O Allāh! Help us to act upon his sunnah in this month and to receive his intercession ...[123]

38. In the Kashkul of Shaykh Bahāi: In the writing of my father, may he be blessed: 'Atā' was questioned about the meaning of the saying of the Holy Prophet ﷺ: "The best duʿā is my duʿā and the duʿā of the prophets before me, and it is:

لاَ إِلٰهَ إِلاَّ اللّٰهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ، لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but Allāh, alone, alone, alone, having no partners, His is the kingdom and for Him is all praise, He gives life and death; He is living and will not die, by His hand is all good and He has power over all things."

[123] Ibid., 687

Then he said: This is not a duʿā (as such), rather it is glorification and praise.[124]

HIS DUʿĀ WHEN BURNING INSENCE

39. In al-Biḥār, from Amān al-Akhtār: It is narrated that when the Holy Prophet ﷺ would burn incense he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. أَللّٰهُمَّ طَيِّبْ عُرْفَنَا، وَزَكِّ رَوَائِحَنَا، وَأَحْسِنْ مُنْقَلَبَنَا، وَاجْعَلِ التَّقْوىٰ زَادَنَا، وَالْجَنَّةَ مَعَادَنَا، وَلاَ تُفَرِّقْ بَيْنَنَا وَبَيْنَ عَافِيَتِنَا إِيَّانَا وَكَرَامَتِكَ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

All praise is due to Allāh, the One by whose blessing all virtues are complete. O Allāh! Make our scent pleasant, and increase our fragrance, and make good the place of our return, and make piety our provision, and paradise our final destination, and do not separate from us our well-being and Your bounties, surely You have power over all things.[125]

HIS DAILY DHIKR

The previous section has details about what he ﷺ used to recite everyday.

40. In ʻAwārif al-Ma'ārif: From Anas ibn Mālik who said: A man came to the Holy Prophet ﷺ and said: "O Prophet of Allāh! I am a person who is sharp-tongued and more so with my family." The Noble Prophet ﷺ said: "Where are you on the issue of seeking forgiveness? For surely I seek forgiveness from Allāh a hundred times a day."[126]

Note: He has narrated it in al-Mizān from al-Majmaʿ.[127]

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[124] al-Kashkūl 2:209
[125] Biḥār al-Anwār 76:143
[126] ʿAwārif al-Maʿārif: 428
[127] al-Mizān 18:245 – Sūrat Muḥammad (47)

41. Also: With another chain of narrators: The Holy Prophet ﷺ said: "Surely it comes over my heart so I seek forgiveness from Allāh a hundred times a day."[128]

Note: He has narrated it in al-Mizān.[129]

42. In al-Ikhtisās: In a lengthy ḥadīth from the Holy Prophet ﷺ: "There has been no prophet but that he has supplicated (to Allāh) against his people, and I have chosen to keep my supplication for the intercession of my Ummah on the Day of Resurrection …"[130]

43. In the book Munyat al-Murid: It has been narrated that the Holy Prophet ﷺ used to end his gatherings with duʿā.[131]

44. Also: When he ﷺ had completed his talk and wanted to stand up from where he was sitting, he would say:

أَللّٰهُمَّ اغْفِرْلَنَا مَا أَخْطَأْنَا وَمَا تَعَمَّدْنَا وَمَا أَسْرَرْنَا وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا،
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلٰهَ إِلاَّ أَنْتَ.

O Allāh! Forgive us for what we did by mistake and what we did on purpose, and what we concealed and what You know more of than us, You are the Foremost and You are the Last, there is no god but You.[132]

45. In al-Durr al-Manthūr: From Umm Salamah that the Holy Prophet ﷺ would frequently say in his duʿā:

أَللّٰهُمَّ مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

O Allāh - the Transformer of hearts! Make my heart steadfast on Your religion.

I said: "O Prophet of Allāh! And are hearts transformed?" He said: "Yes. Allāh did not create any human being but that his heart was between two

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128 ʿAwārif al-Maʿārif: 428
129 al-Mizān 18:245 – Sūrat Muḥammad (47)
130 al-Ikhtisās: 30
131 Munyat al-Murīd: 107
132 Ibid.

fingers from the fingers of Allāh, so if He willed he would make it upright and if He willed he would make it deviate."[133]

46. In Majmaʿ al-Bayān: And when he ﷺ heard the sound of thunder he said:

سُبْحَانَهُ مِنْهُ يُسَبِّحُ الرَّعْدَ بِحَمْدِهِ.

Praise be to Him – the thunder declares His glory.[134]

47. Also: Sālim ibn ʿAbdillāh narrates from his father who said: Whenever the Noble Prophet ﷺ heard thunder and thunderbolts he said:

أَللّٰهُمَّ لاَ تَقْتُلْنَا بِغَضَبِكَ، وَلاَ تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذٰلِكَ.

O Allāh! Do not kill us with Your wrath, and do not destroy us with Your punishment, and grant us amnesty before that.[135]

48. Also: When the *Ashāb al-Ukhdud* (makers of the pit) were mentioned in his presence, he would seek protection with Allāh from the severity of chastisement.[136]

49. In the Amāli of Shaykh Ṭūsī: When the Holy Prophet ﷺ saw a dark cloud, he would leave everything and say:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ.

O Allāh! I seek Your protection from any evil that is in it.

And if it passed he would praise Allāh, and if it rained he would say:

أَللّٰهُمَّ نَاشِئاً نَافِعاً.

O Allāh! Make it a beneficial cloud.[137]

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[133] al-Durr al-Manthur 2:8 – Sūrat Āle ʿImrān (3)
[134] Majmaʿ al-Bayān 6:283, Biḥār al-Anwār 59:356
[135] Majmaʿ al-Bayān 6:283, Biḥār al-Anwār 59:357
[136] Majmaʿ al-Bayān 10:465 – Sūrat al-Burūj (85)

50. In al-Faqih: ʿAlī عليه السلام said: There are five types of winds, one of which is *al-ʿAqeem* (the destructive wind) and we seek protection with Allāh from its evil.[138]

51. In al-Biḥār: When the Holy Prophet ﷺ saw that the wind had become strong he would say:

أَللّٰهُمَّ اجْعَلْهَا رِيَاحاً وَلاَ تَجْعَلْهَا رِيْحاً.

O Allāh! Make it (from the other) winds and do not make it (the destructive) wind.[139]

52. In Muhaj al-Da'awāt: From Jābir, from Abī Jaʿfar عليه السلام who said: Jibra'īl said: "O Prophet of Allāh! Know that I have not loved any prophet as much as I love you, so say frequently:

أَللّٰهُمَّ إِنَّكَ تَرىٰ وَلاَ تُرىٰ، وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَىٰ، وَأَنَّ إِلَيْكَ الْمُنْتَهىٰ وَالرُّجْعىٰ، وَأَنَّ لَكَ الآخِرَةَ وَالْأُولىٰ، وَأَنَّ لَكَ الْمَمَاتَ وَالْمَحْيَا، رَبِّ أَعُوذُ بِكَ أَنْ أَذِلَّ وَأَخْزىٰ.

O Allāh! You see but cannot be seen, and You are at the highest viewpoint, and to You is the final destination and return, and Yours are the end and the beginning, and Yours are the place of death and life. O Lord! I seek Your protection from being disrespected and disgraced."[140]

[137] Amālī al-Ṭūsī 1:128
[138] al-Faqih 1:547
[139] Biḥār al-Anwār 60:17
[140] Muhaj al-Daʿawāt: 172, Biḥār al-Anwār 94:268

GIFT

22

THE HAJJ

ADDENDUM ON THE ḤAJJ

1. In al-Kāfī: In his narration from Abī al-Faraj who said: Abān asked Abā ʿAbdillāh عليه السلام: "Did the Noble Prophet صلى الله عليه وآله have any special Ṭawāf (circumambulation)?" He replied: "The Prophet of Allāh صلى الله عليه وآله would perform Ṭawāf ten times (each time circling the Ka'bah seven times) at night and in the day; three times in the first part of the night, three times in the last part of the night, twice in the morning and twice after Dhuhr, and between these he would rest."[1]

Note: Shaykh Ṣadūq has narrated this in al-Faqih and al-Khisāl.[2]

2. Also: From ʿAbd al-Raḥmān ibn al-Ḥajjāj from Abī ʿAbdillāh عليه السلام who said: The Holy Prophet صلى الله عليه وآله would touch the Ḥajr (black stone) every time he performed Ṭawāf, (whether it was) obligatory or supererogatory.[3]

3. Also: From Ghiyāth ibn Ibrāhim, from Jaʿfar from his father عليهما السلام who said: The Holy Prophet صلى الله عليه وآله would touch the *Ḥajr al-Aswad* and the *Rukn al-Yamāni* and then he would kiss them and place his cheek over them, and I saw my father doing the same.[4]

Note: Shaykh Ṭūsī narrates this in al-Tahdhīb and al-Istibsār.[5]

4. In al-Daʾāim: From Abī Jaʿfar عليه السلام who said: The Noble Prophet صلى الله عليه وآله used to touch the two corners, the corner in which was the *Ḥajr al-Aswad*

[1] al-Kāfī 4:428
[2] al-Faqih 2:411, al-Khisāl: 449
[3] al-Kāfī 4:404
[4] Ibid., 4:408
[5] Tahdhīb al-Aḥkām 5:105, al-Istibsār 2:216

and the corner of al-Yamāni, whenever he passed by them during the Ṭawāf.[6]

5. In al-Mahāsin: In his narration from Jaʿfar, from Ibn al-Qaddāh, from Abī ʿAbdillāh from his father عليهما السلام: The Prophet of Allāh ﷺ used to like getting the water of Zamzam brought for him (as a gift) when he was in Madīnah.[7]

Note: al-Ṣadūq has narrated this in al-Faqih as has al-Ṭūsī in al-Tahdhīb.[8]

6. In al-Kāfī: In his narration from ʿAbdillāh ibn Sinān in a ḥadīth from Abī ʿAbdillāh عليه السلام: The Holy Prophet ﷺ used to recite the *Dhil-Maʿārij* frequently, and he would recite the *talbiya*[9] whenever he saw a rider, or whenever he climbed a hill or came down a valley, and in the last part of the night and after the prayers.[10]

7. In al-Jaʿfariyāt: Jaʿfar ibn Muḥammad al-Ṣādiq عليهما السلام said: My father informed me from Jābir ibn ʿAbdillāh that the *talbiya* of the Holy Prophet was:

لَبَّيْكَ أَللّٰهُمَّ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لاَ شَرِيكَ لَكَ.

I am here, O Allāh!, I am here. I am here, no partners do You have, I am here. Verily the praise and bounties are Yours as is the kingdom, no partners do You have.[11]

8. In al-Tahdhīb: From Muḥammad ibn Muslim in a ḥadīth from one of them (i.e. al-Bāqir or al-Ṣādiq عليهما السلام): The Noble Prophet ﷺ would sacrifice a large, healthy, horned ram that had a black mouth and black eyes.[12]

[6] Daʾāim al-Islām 1:312
[7] al-Maḥāsin: 574
[8] al-Faqih 2:218, Tahdhīb al-Aḥkām 5:372
[9] A special call pronounced when performing the Ḥajj. (Tr.)
[10] al-Kāfī 4:250
[11] al-Jaʿfariyāt: 64
[12] Tahdhīb al-Aḥkām 5:205, Faydh al-Qadeer 5:227

Note: A similar narration is found in al-Daʾāim.[13]

9. In al-Kāfī: In his narration from ʿAbd al-Raḥmān ibn Abī ʿAbdillāh عليه السلام who said: On the day of the sacrifice, the Holy Prophet ﷺ would shave his head, clip his nails, and trim off some hair from his moustache and the edges of his beard.[14]

10. In al-Muqni': The *sunnah* in the Iḥrām is: Clipping the nails, trimming the moustache and shaving the pubic hair.[15]

11. Also: It is from the *sunnah* that people should gather from different towns on the day of ʿArafah, without a leader, and supplicate to Allāh.[16]

Addendum on the Uncommon Narrations

1. In al-Kāfī: In his narration from Abī Maryam from Abī ʿAbdillāh عليه السلام who said: It was the practice of the Holy Prophet ﷺ that if he owed someone a two year old camel, he would give back a seven year old camel and if he owed two dirhams, he would pay four.[17]

Note: This has also been narrated in Qurb al-Isnād.[18]

2. In al-Iḥtijāj: In a long ḥadīth from Mūsā ibn Jaʿfar from ʿAlī عليهما السلام: Whenever the Noble Prophet ﷺ mentioned any of his virtues, he would say: "And there is no pride (in me because of this)."[19]

Note: al-Majlisi has mentioned a similar narration in al-Biḥār from Irshād al-Qulub.[20]

3. In al-Biḥār: From the writings of Shahīd Muḥammad ibn Makki who said: It is narrated from the Holy Prophet ﷺ that it is from the *sunnah* for a believer to say one hundred times on the day of Ghadeer:

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[13] Daʾāim al-Islām 1:326
[14] al-Kāfī 4:502, al-Faqih 2:507
[15] al-Muqniʾ: 70
[16] Ibid., 46
[17] al-Kāfī 5:254
[18] Qurb al-Isnād: 44
[19] al-Ihtijāj 1:211
[20] Biḥār al-Anwār 16:341

أَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ كَمَالَ دِيْنِهِ وَ تَـــمَامَ نِعْمَتِهِ بِوِلاَيَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ.

All praise is due to Allāh, the One who put the perfection of His religion and the completion of His favor in the Wilāyah of Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib عليه السلام.[21]

4. Also: From Mūsā ibn Ismāʾil ibn Mūsā ibn Jaʿfar, from his father, from his fathers عليهم السلام who said: The Holy Prophet ﷺ said: Calling on the sick who are from the Banī Hāshim is obligatory, and paying them a (courtesy) visit is a *sunnah*.[22]

5. In al-Daʾāim: From Jaʿfar ibn Muḥammad عليهما السلام: When he was asked whether a sheep is to be slaughtered while standing, he said: "It is not appropriate to do this. The *sunnah* is that it should be slaughtered while laying facing towards the Qibla."[23]

6. In Tuḥf al-ʿUqūl: From al-Riḍā عليه السلام who said: "We consider our promises to be like debts that we owe, just as the Noble Prophet ﷺ did."[24]

Note: This has also been narrated by al-Nūrī in al-Mustadrak and by al-Ṭabarsī in al-Mishkāt.[25]

7. In Majmaʿ al-Bayān: Whenever the Holy Prophet ﷺ heard thunder he would say:

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ.

Praise be to the One whose Glory is declared by thunder.[26]

[21] Ibid., 98:321
[22] Ibid., 96:234
[23] Daʾāim al-Islām 2:179
[24] Tuḥf al-ʿUqūl: 446
[25] al-Mustadrak 8:458, Mishkāt al-Anwār: 173
[26] Majmaʿ al-Bayān 6:283

8. Also: Sālim ibn ʿAbdillāh narrates from his father who said: Whenever the Holy Prophet ﷺ saw thunderbolts he would say:

أَللّٰهُمَّ لاَ تَقْتُلْنَا بِغَضَبِكَ وَ لاَ تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ ذٰلِكَ.

O Allāh! Do not kill us with Your wrath; and do not destroy us with Your punishment; and grant us amnesty before that.[27]

9. Also: Whenever the *Ashāb al-Ukhdud* (Makers of the Pit) were mentioned in the presence of the Noble Prophet ﷺ, he would seek refuge with Allāh from the severity of the chastisement[28]

10. In al-Faqih: Whenever the yellow, red or black winds started blowing, the face of the Holy Prophet ﷺ would change and become yellow, like that of a person who is terrified, until drops of rain fell from the sky, then he would return to his former state and say: "It has come to you with mercy."[29]

11. In the Amāli of Shaykh Ṭūsī: Whenever the Holy Prophet ﷺ saw a dark cloud, he left everything and said: "O Allāh! I seek protection with You from the evil that is in it." And if it passed he would praise Allāh, and if it rained he would say: "O Allāh! Make it a beneficial rain."[30]

12. In al-Daʾāim: From Abī ʿAbdillāh Jaʿfar ibn Muḥammad عليهما السلام: Whenever there was a solar or lunar eclipse, the Noble Prophet ﷺ would say: "Run to your masjid."[31]

13. Also: The *sunnah* is to pray in the masjid if they pray (the Ṣalāt al-Āyāt) in congregation.[32]

14. In al-Biḥār: In his narration from ʿAlī عليه السلام who said: My best friend, the Prophet of Allāh ﷺ, never used to put aside anything for the morrow, and Abū Bakr used to do this, and Umar ibn al-Khattāb used to

[27] Ibid.
[28] Majmaʿ al-Bayān 10:465
[29] Man Lā Yahdhuruhu al-Faqih 1:547
[30] Amālī al-Ṭūsī 1:128
[31] Daʾāim al-Islām 1:200
[32] Ibid., 1:202

keep ledgers and would hold the wealth from year to year. As for myself, I do as my best friend the Prophet of Allāh ﷺ did.

He said: "And ʿAlī used to give them (their share) every Friday ..."[33]

15. In al-Biḥār: From the Holy Prophet ﷺ: We are the Ahl al-Bayt - Allāh has removed from us all indecencies, apparent and hidden.[34]

16. Also: From him ﷺ: We are the Ahl al-Bayt - Allāh has chosen the hereafter for us over this (transient) world.[35]

17. Tafsīr al-Furāt in his narration from Abī Jaʿfar عليه السلام who said: Allāh did not send any prophet but that he said to his people: "Say, I do not ask of you any reward for it but love for my near relatives."[36]

18. In al-Biḥār: When the Prophet of Allāh ﷺ would show someone special kindness and pray for his forgiveness, that person would attain martyrdom.[37]

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Note from the compiler: This marks the end of the book, by the Grace and Blessing of Allāh. However, the great ʿAllāmah – may Allāh grant him a high status – had included a section on the character and moral traits of the Holy Prophet at the beginning of this book, because of its auspiciousness, so we have put an addendum to this section at the end of book in following with the ʿAllamah's practice and because of its benefit, while ensuring that brevity is maintained.

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Addendum to the first section: On his Character and Moral Traits

1. In al-Biḥār, from Riyāḍ al-Jinān of Faḍlillah ibn Maḥmūd al-Fārsi: From Jābir ibn ʿAbdillāh, who said: I asked the Noble Prophet ﷺ: "What was the first thing that Allāh ﷻ created?" He ﷺ replied: "The

[33] Biḥār al-Anwār 100:60, al-Gharāt 1:47
[34] Biḥār al-Anwār 23:116
[35] Ibid.
[36] Tafsīr Furāt al-Kūfī: 139, Biḥār al-Anwār 23:248
[37] Biḥār al-Anwār 82:148

light of your prophet O Jābir! He created it and then from it He created all that is good."[38]

2. Also: From Jābir who said: The Holy Prophet ﷺ said: "The first thing that Allāh created was my light."[39]

3. In Basāir al-Darajāt: From Bishr ibn Abī 'Uqbah from Abī Ja'far and Abī 'Abdillāh عليهما السلام who said: "Verily Allāh created Muḥammad ﷺ from a jewel under the Exalted Throne."[40]

4. In Tafsīr al-Furāt: From 'Abdillāh ibn 'Abbās in a ḥadīth from the Holy Prophet ﷺ, who said: "He ﷻ created me and my progeny of a clay from which nothing else has ever been created other than us, and we were the first of His creation."[41]

5. In al-Kāfī: In his narration from Ishāq ibn Ghālib from Abī 'Abdillāh عليه السلام, in one of his sermons in which he mentions the condition of the Noble Prophet ﷺ and the Imāms عليهم السلام, and their attributes:

"And our Lord did not, out of His kindness, benevolence and compassion, let their sins and evil actions prevent Him from choosing for them His most beloved and Holy Prophet, Muḥammad ibn 'Abdillāh ﷺ - who was born in a respected family, had a noble lineage without any flaw in his nobility, and had an ancestry that was not mixed (with disbelievers). His attributes were not unknown to the learned. The prophets had given the glad tidings of his arrival in their books, the scholars had spoken of his great attributes, and the philosophers had contemplated on his excellent traits. He was well-mannered and pure - never low-minded; a Hāshimi who could not be equaled, and whose greatness could not be rivaled. His disposition was bashful and his nature was generous. He was marked by the dignity of prophethood and its traits, and characterized by the attributes of prophethood and its inspirations. Until the divine ordinances were realized and the groundwork was prepared for his arrival. All the nations after them were

[38] Ibid., 15:24
[39] Ibid.
[40] Baṣāir al-Darajāt: 14
[41] Tafsīr Furāt al-Kūfī: 110, Biḥār al-Anwār 16:375

given glad tidings (of his coming) by those that preceded them. He passed from father to father, loin to loin, without ever being mixed with the impurity of fornication, and he was never contaminated by an impure union from the time of Adam عليه السلام to his father ʿAbdullāh. He was from the best clan, the noblest tribe, the most distinguished family, the most protected womb and (was raised in) the most secure lap. Allāh chose him, preferred him and selected him, and gave him the keys of knowledge and the fountains of wisdom ..."[42]

6. In al-Iḥtijāj: From Mūsā ibn Jaʿfar, from his father, from his fathers, from Ḥusayn ibn ʿAlī, from ʿAlī ibn Abī Ṭālib عليه السلام in a ḥadīth: When Muḥammad ﷺ came out from the womb of his mother, he placed his left hand on the ground and raised his right hand to the sky while his lips moved as he pronounced the *tawḥīd* (declaring that there is only one God) ...[43]

7. In al-Biḥār: From Abī al-Ḥasan al-Bakrī in al-Anwār, from āminah عليها السلام mother of the Holy Prophet ﷺ - in a ḥadīth - she said: "And when he came forth from the womb, he fell in prostration facing towards the Kaʿbah and then raised his hands towards the sky just as one implores his Lord ..."[44]

8. In Ikmāl al-Dīn: In his narration from Abān ibn ʿUthmān, attributing it to a ḥadīth from āminah bint Wahab al-Zuhrī عليها السلام that she said: "When I was pregnant with the Noble Prophet ﷺ, I did not feel that I was pregnant, and I did not suffer what women normally suffer from the burden of pregnancy ..."[45]

9. Also: The Prophet of Allāh ﷺ grew up in a day as others would grow up in a week and he grew in a week as others would grow in a month.[46]

Note: This has also been narrated from Ḥalima, the wet-nurse of the Holy Prophet ﷺ.[47]

[42] al-Kāfī 1:444
[43] al-Iḥtijāj: 223
[44] Biḥār al-Anwār 15:326
[45] Kamāl al-Dīn: 196
[46] Ibid., 197

10. In al-Manāqib: The moon used to cause his cradle to move when he was an infant.[48]

11. In al-Biḥār: From al-Wāqidī: They used to hear sounds of praise, glorification and extolment of Allāh from his cradle.[49]

12. In Majmaʿ al-Bayān: He ﷺ was born circumcised.[50]

Note: This has also been narrated in al-Manāqib, al-ʿUyūn, al-Khisāl, al-ʿIlal and in al-Biḥār.[51]

13. In al-Biḥār: Ḥalīmah said: "Never did I take him out in the sun but that there was a small cloud giving him shade and never did I take him out in the rain but that there was a small cloud sheltering him from the rain."[52]

14. In al-Iḥtijāj: From Mūsā ibn Jaʿfar, from his fathers, from ʿAlī عليه السلام in a ḥadīth: The clouds gave him shade from the day he was born to the day he passed away, whether he was traveling or not … He was granted wisdom and understanding as a child while living amongst idolaters and followers of Shaitan. He never inclined towards (their) idols – ever. He never celebrated any of their festivals and no falsehood was ever seen from him …[53]

15. In al-Manāqib: From Abī Ṭālib who said: "I have never seen any falsehood from him ﷺ, nor any act of Jāhiliyya. I have never seen him laughing when others laughed (needlessly), or joining the children in their games or paying attention to them. He preferred to be alone and (was always) humble."[54]

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[47] Biḥār al-Anwār 15:376
[48] Manāqib Āle Abī Ṭālib 1:126
[49] Biḥār al-Anwār 15:293
[50] Majmaʿ al-Bayān 2:481, Sūrat Āle ʿImrān (3)
[51] Manāqib Āle Abī Ṭālib 1:23, Biḥār al-Anwār 17:299
[52] Biḥār al-Anwār 15:341
[53] al-Iḥtijāj: 219,223
[54] Manāqib Āle Abī Ṭālib 1:37

16. In al-Biḥār: Ḥalimah said: "I never looked at the face of the Prophet of Allāh ﷺ while he was asleep but that I saw his eyes open as though he was laughing, and neither heat nor cold ever caused him any harm."[55]

17. In Nahj al-Balāghah from ʿAlī عليه السلام: From the time of his weaning, Allāh had put a mighty angel from among His angels with him, to take him along the path of nobility and excellence of character in his night and day, while I used to follow him, like a young camel following the footprints of its mother. Every day he would show me a sign of his noble traits and tell me to adopt it. Every year he used to go in seclusion to Hirā', where I saw him but no one else saw him ... And I heard the moan of Shaitān when the revelation descended upon him ﷺ. I said: "O prophet of Allāh! What is this moan?" He replied: "This is the Shaitān. He has lost all hope of being worshipped. (O ʿAlī) You hear what I hear and see what I see, except that you are not a prophet ..."[56]

18. In al-Biḥār: From ʿAbd al-Ḥamīd ibn Abī al-Ḥadīd from Abī Jaʿfar Muḥammad ibn ʿAlī al-Bāqir عليه السلام in his explanation of the āyah:

﴿ إِلاَّ مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴾

'*Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him.*'[57]

He عليه السلام said: Allāh assigns to His prophets angels who protect their actions (from error) and help them in propagating the Divine Message. And to Muḥammad ﷺ was assigned a great angel, from when he was a suckling child, who guided him towards goodness and a noble character and prevented him from evil and bad traits.[58]

19. In ʿIlal al-Sharāiʿ: In his narration from Ibn al-Mughirah, from the one who mentioned it, from Abī ʿAbdillāh عليه السلام who said: Zulaykha

[55] Biḥār al-Anwār 15:341
[56] Nahj al-Balāgha Sermon 192
[57] Sūrat al-Jinn: 27
[58] Biḥār al-Anwār 15:361

sought permission from Yūsuf عليه السلام ... He said to her: "O Zulaykha! What has made you this way (towards me)?" She said: "The beauty of your face O Yūsuf!" He عليه السلام said: "Then what (would your state be) if you saw the prophet called Muḥammad, who will come in the later ages and will be more handsome than me and have a better character and be more generous than me?"[59]

Note: This has also been narrated in ʿUddat al-Dāʿī[60]

20. In al-Manāqib: He ﷺ said: "Yusuf was more handsome than me but I am more amiable."[61]

21. In Maḥajjat al-Bayḍā: He ﷺ had a proportionate and firm body and had become a little stout in the final years, but he remained muscular - as though the years had not taken a toll on him in the least.[62]

22. In al-Khisāl: In his narration from ʿAbdillāh ibn ʿAbbās in a ḥadīth from ʿAlī عليه السلام, in his reply to a Jew from the leaders of the Jews: He had the seal of prophethood between his shoulders which consisted of two written lines, the first being: 'There is no god but Allāh', and the second was: 'Muḥammad is the Messenger of Allāh' ...[63]

23. In al-Manāqib: There was a seal of prophethood between his shoulders, (and) whenever he would reveal it, its brightness would outshine the light of the sun. In it was written: 'There is no god but Allāh, alone, having no partner. Go wherever you wish for surely you are supported (by Allāh).'[64]

24. In Maḥajjat al-Bayḍā: He ﷺ had broad shoulders and there was a seal of prophethood between his shoulders - a little closer to the right shoulder (than the left). In it was a black nevus, with a tinge of yellow, which had a line of hair around it ...[65]

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[59] ʿIlal al-Sharāiʿ: 55
[60] ʿUddat al-Dāʿī: 164
[61] Manāqib Āle Abī Ṭālib 1:218
[62] al-Maḥajjat al-Bayḍā 4:157
[63] al-Khisāl: 599
[64] Manāqib Āle Abī Ṭālib 1:124
[65] al-Maḥajjat al-Bayḍā 4:156

25. In al-Kāfī: In his narration from Abī Baṣīr from Abī Jaʿfar عليه السلام in a ḥadīth: On him was a nevus which had the color like that of dark, blackish silk.[66]

26. In al-Biḥār: From Jābir ibn Samarah who said: The seal of prophethood which was between the Holy Prophet's ﷺ shoulders was the size of a pigeon egg.[67]

27. In al-ʿUyūn: From al-Tamimi, from al-Riḍā, from his fathers from ʿAlī عليه السلام: I have not seen anyone with broader shoulders than the Prophet of Allāh ﷺ.[68]

28. In Maḥajjat al-Bayḍā: He ﷺ had the most handsome neck from among the servants of Allāh, it was neither too long nor too short.[69]

29. In Amāli of Shaykh Ṭūsī: In his narration from Muḥammad ibn ʿIsā al-Mu'īdī who said: Our master, ʿAlī ibn Mūsā, narrated to us from his fathers from ʿAlī عليه السلام, who said in a ḥadīth: There was a roundness in his ﷺ face ...[70]

Note: Majlisi also narrates this in al-Biḥār from Ibrāhim al-Thaqafī in his book al-Ghārāt.[71]

30. In al-Biḥār: From al-Kāzrūnī in a ḥadīth from ʿAlī عليه السلام: There was a mole on his lower lip ...[72]

Note: ʿAyyāshī has also narrated this in his Tafsīr from Safwān al-Jammāl from Abī ʿAbdillāh عليه السلام.[73]

31. Also: From al-Kāzrūnī from ʿAlī عليه السلام in a ḥadīth: He had black eyes.[74]

32. Also: Jābir ibn Samarah was asked: "Were there any white hairs on the head of the Noble Prophet ﷺ?" He said: "There were no white hairs on

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[66] al-Kāfī 8:249
[67] Biḥār al-Anwār 16:190
[68] ʿUyūn Akhbār al-Riḍā 2:62
[69] al-Maḥajjat al-Bayḍā 4:155
[70] Amālī al-Ṭūsī 1:351
[71] Biḥār al-Anwār 16:194
[72] Ibid., 16:186
[73] Tafsīr al-ʿAyyāshi 1:203, Sūrat Āle ʿImrān (3)
[74] Biḥār al-Anwār 16:190

his head except in the middle of his head, and these too, would be hidden when he applied oil to his hair."[75]

33. In Maḥajjat al-Bayḍā: He ﷺ had some creases on his belly, one of which would be covered by his loincloth while two others would show.[76]

34. In Kashf al-Ghummah: From Manāqib al-Khārazmī in a ḥadīth from ʿAlī عليه السلام who said: The Holy Prophet ﷺ had grandeur and awe.[77]

35. In al-Manāqib: He ﷺ was exalted and awe-inspiring.[78]

Note: More than one narrator has narrated this.[79]

36. In al-Iḥtijāj: From Mūsā ibn Jaʿfar, from his fathers, from ʿAlī عليه السلام in a ḥadīth in response to a question asked by a Jew (he said): When he sat down, a light shined from his right and from his left, such that the people would see it ...[80]

Note: This has also been narrated in al-Manāqib.[81]

37. In al-Kāfī: In his narration from Ismāʿil ibn ʿAmmār, from Abī ʿAbdillāh عليه السلام who said: When the Holy Prophet ﷺ was seen on a dark night, he would be seen with a light so bright, that he looked like a piece of the moon.[82]

Note: This has also been narrated in al-Makārim, al-Manāqib and Majmaʿ al-Bayān.[83]

38. In al-Biḥār: From Abī al-Ḥasan al-Bakrī: It was the norm that whenever the Noble Prophet ﷺ wanted to visit a community, he was preceded by a light which entered their homes.[84]

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[75] Ibid., 16:191
[76] al-Maḥajjat al-Bayḍā 4:156
[77] Kashf al-Ghummah 1:348
[78] Manāqib Āle Abī Ṭālib 1:126
[79] Biḥār al-Anwār 16:179
[80] al-Ihtijāj 1:218
[81] Manāqib Āle Abī Ṭālib 1:220
[82] al-Kāfī 1:446
[83] Makārim al-Akhlāq: 23, Manāqib Āle Abī Ṭālib 1:123, Majmaʿ al-Bayān 2:481
[84] Biḥār al-Anwār 16:27

39. In al-Makārim: From Ibn ʿUmar who said: I have not seen anyone more generous, more helpful, more courageous or more humble than the Prophet of Allāh ﷺ.[85]

40. In al-Kāfī: In his narration from Sālim ibn Abī Hafsah from Abī Jaʿfar عليه السلام who said: There were three qualities in the Holy Prophet ﷺ that were not there in anyone else: He did not have a shadow, he would not pass by a place but that for the next two or three days whoever passed by there would know that he had come through there because of the scent of his fragrant sweat, and he would not pass by a stone or a tree but that it would prostrate to him.[86]

Note: Ṭabarsi has narrated this in al-Makārim.[87]

41. In al-Makārim: He ﷺ would be recognized on a dark night, before being seen, by his fragrance; and it would be said: "This is the Holy Prophet ﷺ."[88]

42. In al-Biḥār: From Jābir who said: Ishāq ibn Rāhawayh mentioned that this was his ﷺ (natural) scent, without having applied any perfume.[89]

43. In al-Manāqib: He ﷺ would (gargle and) spit in the pot and they would find that it smelt sweeter than musk.[90]

44. In al-Makārim: The Noble Prophet ﷺ said: Whoever wants to smell my scent should smell the red rose.[91]

45. In Majmuʿat Warrām: From Anas ibn Mālik and from Sulaym who said: The Holy Prophet ﷺ came to (visit) us and when he took his midday nap, my mother came with a bottle and started collecting his sweat in it. Suddenly, the Prophet ﷺ woke up and asked: "O Umm Salamah! What are you doing?" She said: "This is your sweat that we mix

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[85] Makārim al-Akhlāq: 18
[86] al-Kāfī 1:442
[87] Makārim al-Akhlāq: 34
[88] Ibid.
[89] Biḥār al-Anwār 16:192
[90] Manāqib Āle Abī Ṭālib 1:124
[91] Makārim al-Akhlāq: 44

in our perfume, and it is the best of perfumes." He ﷺ said: "You are right."[92]

46. In al-Manāqib: Whenever he walked with someone, he would look taller than that person, even if the person was tall.[93]

Note: Ṭabarsi narrates this in al-Majmaʿ.[94]

47. In al-Biḥār: From Abī al-Ḥasan al-Bakrī in the book al-Anwār: When he ﷺ wore clothes that were short, they would become long and when he wore clothes that were long, they would become short (and fit him perfectly), as though they was tailored specifically for him.[95]

48. In al-Manāqib: When he walked on earth that was soft his footprints would not be seen and when he walked on solid ground his footprints were clearly seen.[96]

49. In Majmaʿ al-Bayān: His ﷺ eyes would sleep but his heart would not sleep.[97]

50. In al-Manāqib: No bird would fly over him ﷺ.[98]

51. Also: No fly would sit on him and no insect, poisonous or otherwise, would come close to him.[99]

Note: The first part has also been narrated in Majmaʿ al-Bayān.[100]

52. Also: He ﷺ would view what was behind him just as he viewed what was in front of him, and he would see the person behind him just as he saw the one in front of him.[101]

Note: This has been narrated in Baṣā'ir al-Darajāt from Abī Jaʿfar عليه السلام.[102]

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[92] Majmuʿat Warrām: 23
[93] Manāqib Āle Abī Ṭālib 1:124
[94] Majmaʿ al-Bayān 2:481, Sūrat Āle ʿImrān (3)
[95] Biḥār al-Anwār 16:28
[96] Manāqib Āle Abī Ṭālib 1:126
[97] Majmaʿ al-Bayān 2:481, Sūrat Āle ʿImrān (3)
[98] Manāqib Āle Abī Ṭālib 1:124
[99] Ibid., 1:126
[100] Majmaʿ al-Bayān 2:481, Sūrat Āle ʿImrān (3)
[101] Manāqib Āle Abī Ṭālib 1:124

53. Also: He ﷺ listened in his sleep just as he would listen when he was awake.[103]

54. Also: No foul smell was ever sensed from him from the time he ﷺ was created.[104]

Note: This has also been narrated from Ḥalīmah in al-Biḥār.[105]

55. Also: He never had a wet dream – ever.[106]

56. Also: Whatever animal the Holy Prophet ﷺ rode would never grow old and would remain in the same state.[107]

57. In al-Biḥār from al-Tadhkirah: People would seek remedies and cures from him ﷺ.[108]

58. In al-Manāqib: Nobody could match the strength of the Noble Prophet ﷺ.[109]

59. In Tafsīr al-ʿAyyāshī: In his narration from Sulaymān ibn Khālid who said: I asked Abī ʿAbdillāh عليه السلام about what people were saying of ʿAlī عليه السلام: 'If he had a right (to the *khilāfa*) then what prevented him from standing up for his rights?' He عليه السلام said: "Allāh did not make it compulsory (on anyone) to stand up alone except the Prophet of Allāh ﷺ, He تعالى said:

﴿ فَقَاتِلْ فِي سَبِيلِ اللّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ... ﴾

'*Fight in the way of Allāh, this is not made obligatory for you except in relation to yourself, and rouse the believers …*'[110] so this does not apply to anyone but the Holy Prophet. And He said for other than him:

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[102] Baṣāir al-Darajāt: 420
[103] Manāqib Āle Abī Ṭālib 1:124
[104] Ibid.
[105] Biḥār al-Anwār 15:347
[106] Manāqib Āle Abī Ṭālib 1:125
[107] Ibid.
[108] Biḥār al-Anwār 16:401
[109] Manāqib Āle Abī Ṭālib 1:125
[110] Sūrat al-Nisā (4): 84

﴿ ... إِلاَّ مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ ﴾

'...Unless he turns aside as a stratagem of war or withdraws to a company ...'[111] and at that time there was no company that was willing to help him (ʿAlī عليه السلام) in his case.[112]

Note: This has also been narrated in al-Kāfī and al-Biḥār.[113]

60. In al-Manāqib: There was nobody more learned than him ﷺ on the face of the earth.[114]

61. Also: Whenever the divine revelation would descend on him ﷺ, he would be burdened by it and the color of his face would change and his head would bow down.[115]

62. In Ikmāl al-Dīn: In his narration from 'Amr ibn Thābit who said: I asked al-Ṣādiq عليه السلام about the fainting spell that would come upon the Holy Prophet ﷺ: "Was it when Jibraʾīl descended?" He عليه السلام said: "No. Verily Jibraʾīl would never come before the Noble Prophet ﷺ until he had sought permission to do so and when he came to the Prophet he would sit in front of him as a slave sits; rather this (fainting spell) would come upon him when he was addressed directly by Allāh ﷻ without any intermediary."[116]

Note: This has also been narrated in al-Tawḥīd, al-Iʿtiqādāt and al-ʿIlal with another chain of narrators.[117]

63. In Amāli al-Ṭūsī: In his narration from Hāshim ibn Sālim from Abī ʿAbdillāh عليه السلام, he said: Some companions asked: "Is it true that the Holy Prophet ﷺ used to say: 'Jibraʾīl said to me ...' or 'Here is Jibraʾīl telling me ...' and then at other times he would faint?" Abū ʿAbdillāh عليه السلام said: "When there was a revelation from Allāh that came to him where Jibraʾīl

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[111] Sūrat al-Anfāl (8): 16
[112] Tafsīr al-ʿAyyāshi 1:261, Sūrat al-Nisā (4)
[113] al-Kāfī 8:274, Biḥār al-Anwār 16:340
[114] Manāqib Āle Abī Ṭālib 1:124
[115] Ibid., 1:43
[116] Kamāl al-Dīn wa Tamām al-Niʿmah: 85
[117] ʿIlal al-Sharāiʿ: 7, Biḥār al-Anwār 18:256 quoting from al-Tawḥīd and al-ʿIlal

was not present, this (fainting spell) would befall him because of the weight of the direct revelation from Allāh. And if Jibraʾīl was present as an intermediary, this would not befall him, and this is when he ﷺ would say: 'Jibraʾīl told me ...' and 'This is Jibraʾīl ...'"[118]

64. In al-Manāqib: It is narrated that whenever a revelation descended upon him ﷺ, a sound like the sound of bees could be heard from him. And when the revelation descended upon him on a very cold day, once it had finished, his forehead would be dripping with sweat.[119]

65. Also: Jibraʾīl descended on the Prophet of Allāh ﷺ sixty thousand times.[120]

66. In Irshād al-Qulūb of al-Daylamī: He ﷺ said: "Jibraʾīl would come and show me the Qurʾān once every year, and this year he showed it to me twice ..."[121]

67. In al-Kāfī: In his narration from Mufaḍḍal ibn ʿUmar from Abī ʿAbdillāh عليه السلام, he said: I asked him regarding the knowledge of the Imām about what is taking place in the corners of the earth while he is in his home and is veiled (from what is happening). He عليه السلام said: "O Mufadhdhal! Verily Allāh سبحانه وتعالى placed five spirits in the Holy Prophet ﷺ, the spirit of life with which he moved and grew, the spirit of strength by which he worked and struggled, the spirit of desire by which he ate and drank and came to the women who were legitimate for him, the spirit of faith by which he believed and did justice, and the Holy Spirit with which he bore the (responsibility of) prophethood. When the Noble Prophet ﷺ passed away, the Holy Spirit passed on to the Imām. And the Holy Spirit does not sleep or become negligent, or act unnecessarily or for amusement. The other four spirits sleep, become negligent, and act unnecessarily and for amusement. It is by the Holy Spirit that the events (transpiring in far off places) can be seen."[122]

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[118] Biḥār al-Anwār 18:268
[119] Manāqib Āle Abī Ṭālib 1:43
[120] Ibid., 1:44
[121] Irshād al-Qulūb: 33
[122] al-Kāfī 1:272

Note: This has also been narrated by al-Kulaynī with another chain of narrators and by al-Saffār in Baṣā'ir al-Darajāt, and al-Mufīd in al-Ikhtisās and by other narrators.[123]

68. Also: In his narration from Abī Baṣīr who said: I asked Abā ʿAbdillāh about the words of Allāh ﷻ:

﴿ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ... ﴾

'*And thus did we reveal to you a spirit by our command. You did not know what the book was nor what the faith was ...*'[124] He عليه السلام said: "It is a creation from the creations of Allāh ﷻ, greater than Jibraʾīl and Mikā'eel. It was with the Prophet of Allāh ﷺ, informing him and supporting him - and it is with the Imāms after him."[125]

Note: al-Kashshī has mentioned this in his Rijāl, from ʿAbdillāh ibn Ṭāwūs from al-Riḍā عليه السلام, as has al-Qummī in his Tafsīr and al-Saffār in Baṣā'ir al-Darajāt.[126]

69. Also: In his narration from Abī Baṣīr from Abī ʿAbdillāh عليه السلام: It (the Holy Spirit) was with none (of the prophets) in the past other than Muḥammad ﷺ.[127]

70. In al-Kāfī: In his narration from Abī Baṣīr from Abī ʿAbdillāh عليه السلام who said: When the Noble Prophet ﷺ was taken up to the heavens[128], Jibraʾīl accompanied him up to a point and then stayed behind, so he ﷺ said to him: "O Jibraʾīl! Are you leaving me in this state?" He replied: "Go ahead, for by Allāh you have entered a place that no man has ever entered and nobody has traversed it before you."[129]

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[123] Baṣāʾir al-Darajāt: 454, al-Biḥār quoting from al-Ikhtiṣāṣ 17:106
[124] Sūrat al-Shūra (42): 52
[125] al-Kāfī 1:273
[126] Rijāl Kashshi: 604, Tafsīr al-Qummī 2:279, Baṣāʾir al-Darajāt: 455
[127] al-Kāfī 1:273
[128] Referring to the Meʿrāj. (Tr.)
[129] al-Kāfī 1:442

71. In al-Biḥār: From the book al-Muḥtadhar by al-Ḥasan ibn Sulaymān: From Salmān al-Farsī رضي الله عنه, in a lengthy ḥadīth: (Jibraʾīl said,) "By He who sent you with the truth as a prophet, surely this path has not been traversed by any prophet nor by any angel."[130]

72. In Ṣaḥīfat al-Riḍā: From al-Riḍā, from his fathers, from ʿAlī عليهم السلام, in a ḥadīth from the Holy Prophet ﷺ who said: I rode on it [al-Burāq] until I came to the veil which was before the most Merciful عز وجل ...[131]

73. In al-Tawḥīd: In his narration from Muḥammad ibn al-Fudhayl who said: I asked Abā al-Ḥasan عليه السلام: "Did the Noble Prophet ﷺ see his Lord?" He replied: "Yes, he saw Him with his heart. Have you not heard that Allāh said:

﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴾

'*The heart was not untrue in (making him see) what he saw.*'[132] This means that he did not see Him with his eyes but saw Him with his heart."[133]

74. In Tafsīr al-Qummī: In his narration from Ismāʿīl a-Ju'fi from Abī Jaʿfar عليه السلام, in a ḥadīth from the Holy Prophet ﷺ (who said): "Then I saw my Lord and the only thing that was between Him and me was His Majesty ..."[134]

75. In al-Biḥār: From the Holy Prophet ﷺ (who said): "I have had time with Allāh that no angel, no prophet and no servant whose heart has been filled with faith by Allāh, has had."[135]

76. In Kashf al-Yaqīn: In the ḥadīth of Meʿrāj from the Noble Prophet ﷺ (who said): "When I arrived at the seventh heaven, all the angels who were accompanying me left me, as well as Jibraʾīl and the elite from among the angels, and I reached the veils of my Lord. I entered through seventy thousand veils, and between every two veils were the veils of

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[130] Biḥār al-Anwār 18:313
[131] Saḥīfah al-Imām al-Riḍā: 65, Biḥār al-Anwār 18:378
[132] Sūrat al-Najm (53): 11
[133] al-Tawḥīd: 116
[134] Tafsīr al-Qummī 2:243, Biḥār al-Anwār 18:373
[135] Biḥār al-Anwār 18:360

Respect, Power, Nobility, Dignity, Magnificence, Grandeur, Light, Darkness and Splendor, until I came to the veil of Majesty where I whispered to my Lord the Almighty and stood before Him ...”[136]

77. In al-Kāfī: In his narration from Muʿāwiyah ibn ʿAmmār from Abī ʿAbdillāh عليه السلام, in a narration from the Holy Prophet ﷺ (who said): “There is no day and no night but that I receive a gift from Allāh in it ...”[137]

78. In al-Kāfī: In his narration from Hārun ibn al-Jahm, from one of the companions of Abī ʿAbdillāh عليه السلام who said: I heard Abā ʿAbdillāh عليه السلام saying: Verily ʿIsā ibn Maryam was given two letters which he worked with, and Mūsā was given four letters, and Ibrāhim was given eight, and Nūḥ was given fifteen, and Adam was given twenty five letters, and verily Allāh ﷻ gathered all of these for Muḥammad ﷺ. Indeed the Greatest Name of Allāh (*Ism al-Aʿdham*) has seventy-three letters of which He gave Muḥammad ﷺ seventy-two letters and veiled (only) one letter from him.[138]

Note: This has been narrated in Tafsīr al-ʿAyyāshi and Baṣāʾir al-Darajāt.[139]

79. In Safinat al-Biḥār: al-Qādhi says in al-Shifā: It is narrated that when he ﷺ was wounded in the battle of Uhud, his companions were very much troubled by it and they said: “Why don’t you pray to Allāh against them.” He said: “I was not sent to curse, but rather I was sent as an inviter and a mercy. O Allāh! Guide my community for surely they know not.”[140]

80. In al-Majmaʿ: His ﷺ state would change when it (the revelation) descended and he would sweat. And if he was riding, his mount would kneel down and would not be able to walk.[141]

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136 al-Yaqīn: 157, Biḥār al-Anwār 18:398
137 al-Kāfī 8:49
138 Ibid., 1:230
139 Baṣāʾir al-Darajāt: 228, Tafsīr al-ʿAyyāshī 1:352
140 al-Shifā bi Taʿrīf Ḥuqūq al-Muṣtafā: 105
141 Majmaʿ al-Bayān 10:378, Sūrat al-Muzammil (73)

81. In al-Biḥār: Quoting from Kanz al-Karājiki: Narrated from Ḥalīma al-Saʿdiyyah who said: When the Holy Prophet ﷺ was one year old, he spoke such beautiful words, the likes of which I have never heard before. I heard him say: "O Holiest one! O Holiest one! The eyes have slept while the Most Merciful neither gets tired nor (does He) sleep."

At one time a woman gave me some dates from charity and I gave them to him ﷺ to eat – and he was three years old at this time – but he returned them to me and said: "O mother! Do not eat from charity for your blessing is great and much is your good. And verily I do not eat from charity." She said: "By Allāh I never accepted it (charity) after this."[142]

[142] Biḥār al-Anwār 15:401

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The Prophet Muhammad ﷺ, as the 'founder' of Islam and the messenger of Allah's (God's) final revelation to mankind, is the interpreter par excellence of the Qur'an. His *Hadith* and *Sunnah* - his sayings and actions - are, after the Noble Qur'an, the most important source of Islamic belief and practice.

For many people, the earthly career of the Prophet ﷺ seems often 'too human' and 'too engrossed' in the vicissitudes of the social, economic and political aspects of daily activity to serve as a model for the ideal spiritual life. Because of this, many people who write of the great spiritual guides of humanity can not understand and interpret him without bias. The Prophet ﷺ participated in all aspects of social life - he married, had a family, was a father and moreover, was a ruler and a judge. He also had to fight many battles in which he experienced the painful outcomes of war - in essence, he had to experience all the difficulties which human life entails. However within all of these activities, his heart rested in contentment with the Divine and he continued to repose in the Divine Peace. In fact, his participation in social and political life was precisely to integrate this domain into a spiritual centre!

It was the function of the Prophet ﷺ to be not only a spiritual guide, but also the organizer of a new social order with all that such a sytem requires, and it is precisely this aspect of his being that veils his purely spiritual dimension from foreign eyes.

Outsiders have understood his political genius, his power of oratory, and his great statesmanship, but few have understood how he could be the religious and spiritual guide of humanity and how his life could be emulated by those who aspire proximity to the Almighty Creator. From the Muslim point of view, the Prophet ﷺ is the symbol of perfection of both the human person and human society. He is the prototype of the human individual and the human collectivity and as such, he bears certain characteristics in the eyes of the Muslims which can only be discovered by studying the accounts of conduct and behaviour - as seen in this monumental work, Sunan an-Nabi.

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